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Murals flank the front door

7, No. 25

MARCH 23, 1955

CENTS

Little Lost Pigeon

A BLUE-GRAY HOMING PIGEON perched high on our church roof. Through the field glasses we could see the small metal tube attached to his leg: a carrier pigeon, expected to deliver a message somewhere.

A wide green lawn separates our house from the old-fashioned white-frame church, two stories high, built many years ago. Nothing in our small town reaches higher into the sky than this church. That was why the little pigeon was perched on this particular roof. He was lost, and he needed to find his way.

FROM OUR PORCH we watched him. He was very calm. He turned himself north, east, south and west. He sat quietly each time, his head cocked intently, studying the landscape. At last he turned west again. His head perked up, he ruffled his feathers, spread his wings and prepared for fligh But he didn't take off—not yet.

The little pigeon flew down into a neig boring field and ate; he went to the cree and drank. Now he was ready to proce He flew back to his perch, made sure his direction by flying in widening ar around the church, then, just as if he'd nev been lost at all, he flew confidently, surel into the west. We don't doubt at all that h message was delivered!

LIKE THE PIGEON, we have messages to d liver—messages of lovingkindness, of i mortal hope. Sometimes we, too, lose o way. Like the pigeon we need to find t highest landmark, think intently, make sur then go ahead. And for us also, the sure landmark is the church.

—BETTY LAWRENCE

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HIS WEEK in The LUTHERAN

MODERN STYLE DOMINATES NEW CHURCHES - By Frank M. Reed 12
Contemporary design triumphs over the traditional

CENTER SERVES CROWDED CITY AREA - By Grace Hartman Geiger 17
Philadelphia's Frankford Settlement keeps youth off the streets

APAN'S ROADS ARE ROUGH - - - By Henrietta A. Alsdorf 21
Literally and figuratively, missionaries move with difficulty

AITH HELPS US TO SPEAK - - - - - - By Ralph W. Loew 24

A LITTLE BOY'S STORY HOUR - - - By Esther Kendig Black 26

NS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: The U-Bomb - - - - By Robert E. Van Deusen 11

Overseas: Germany - - - - - - - - - - - - - - - 33

lews in the Churches:

inois - - - J. E. Cooperrider 35
ew Jersey - - R. I. Shockey 36
orth Carolina - - F. K. Efird 38
hio - - - - E. R. Walborn 39
Pennsylvania:
Norristown - - W. C. Roeger 40
Pittsburgh - - L. E. Fackler 43
Texas - - - - J. F. Vorkoper 42

etters - - - - - - - 34
Synod Calendar - - - - 46
lome Missions - - - - 41
Deceased - - - - - - 47

TURES

ive Make a Family: Plans - - - - - By Margaret A. J. Irvin 28

ersonal Problem Clinic - - - - - - - By Earl S. Rudisill 30

ooks - - - - - - - - - - - - - - - - - - 31

Conclusion - - - - - - - - - - - - - - - - 50

OVER PICTURE. Mosaic cross of white and gold graces door of new St. Clement's Episcopal hurch, Alexandria, Virginia. Windowless building has center altar, ceiling studded with star-e lights. For other unusual new church construction see story starting on page twelve.

THE CHURCH IN THE NEWS

Augustana reopens Lutheran merger talk

There should be no locked doors while church merger is talked about, the Augustana Lutheran Church said. At least a dozen times Augustana spokesmen had pleaded that all Lutheran denominations in America should be invited to merger discussions. This month Augustana tried again.

"Is it really asking too much to request that all Lutheran bodies be invited or at least permitted to join the unity discussions if they desire?" asked Dr. E. S. Engstrom. Augustana representatives wish to discuss the question at inter-Lutheran conferences scheduled in Chicago March 28.

Four of the eight denominations of the National Lutheran Council hope to take final action on merger plans next year. The Augustana Church was invited to join this merger, but refused because an invitation was not given to other American Lutherans. Three NLC churches, including the United Lutheran Church, were not asked to share in the merger planning.

"Our church is making an earnest plea to those Lutheran bodies now discussing merger," said Dr. Engstrom in *The Lutheran Companion* (Augustana Church) this month, "as well as to all other Lutheran bodies, that merger discussions should not be closed to any Lutheran bodies."

Merger prospects are good in Japan

A dozen Lutheran churches of Europe and America sent missionaries to Japan since World War II. Next month 11 of them will be represented at a meeting to act on a 30-point agreement regarding a merged church.

Fifteen points constitute a brief state-

DR. S. E. ENGSTROM
"Is it asking too much?"

ment of Lutheran belief. Fifteen out the organizational structure of the posed church. The document, drawn co-operatively by Japanese Lutherans missionaries, has been sent to miss boards in Europe and America for st If approved at a meeting on April preparation of a church constitution begin.

German church avoids politics

Martin Niemoeller's followers in Evangelical Churches of Germany defeated two-to-one in an important tion this month. Dr. Gustav Heinem an ally of Dr. Niemoeller in oppo pro-Western policies of Chancellor K rad Adenauer's government, lost 77

his bid for re-election as president
e Evangelical Church synod.
ntil 1950 Dr. Heinemann had been a
ber of the Adenauer cabinet. He
with the chancellor on the question
armament of West Germany as an
of the Western nations. Three years
he attempted to organize a new po-
l party. Dr. Heinemann and Dr.
noeller accepted invitations to visit
cow. Both are favorably regarded by
German Reds because of their op-
ion to West German rearmament.
nurch leaders felt that their synod
dent should not be so conspicuously
ged in political activity. There are
sides to the rearmament question,
said. The church should not take a
ive stand on either side. To replace
Heinemann, the synod elected Dr.
tantin von Dietze, a professor of
omics at Freiburg University. At one
in the synod debate at Espelkamp,
h 6-11, Dr. Niemoeller left the
ing with the intention of going home,
eturned for the closing session.

DR. GUSTAV HEINEMANN
Lost 77 to 40

Dibelius re-elected

Protestant churches of Germany—Lutheran, Reformed, and United—formed the Evangelical Church in Germany immediately after the war. It is a federation of churches, not a church. Chairman of its 12-member executive council has been Bishop Otto Dibelius of Berlin. The bishop was re-elected this month by a 125-to-15 vote for a six-year term.

After Dr. Heinemann's defeat as synod president, the Reformed Church gave up one of its council seats so he might have it.

Protest against the defeat of Dr. Heinemann was wired to the synod meeting by Otto Nuschke, prominent official in the Communist government in East Germany. He said the synod had "tied itself to Adenauer's policy," and threatened the church with renewed difficulties in the East Zone.

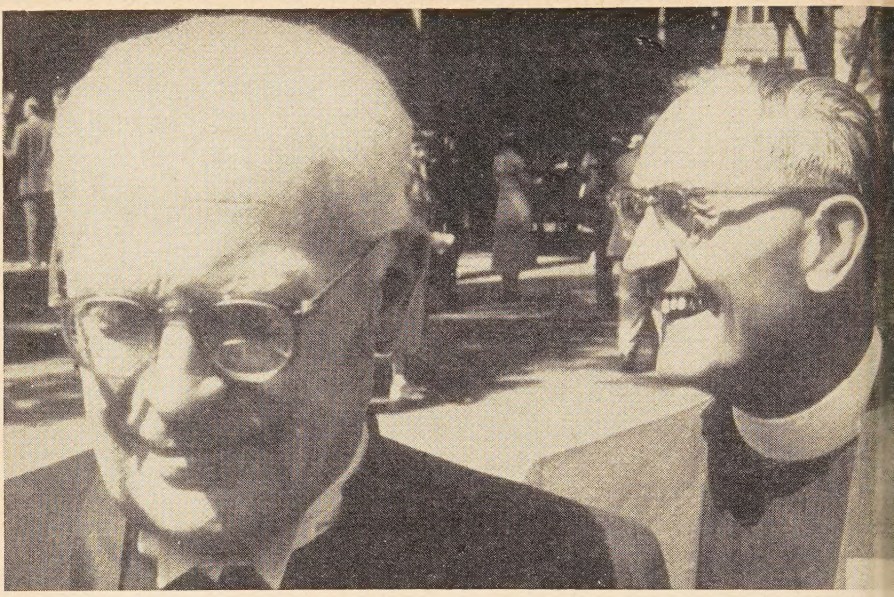
Bishop Dibelius took a middle-of-the-road position in the argument on the church's attitude toward rearmament. He said the church council is not required to support one side or the other in the political debate, but should seek to reconcile differences for the sake of church unity.

Some points of agreement

The church stands for peace, said Bishop Dibelius. It does not call for a war or a crusade, but only for peace. "We all want the unification of Germany," he said, "at the earliest possible date. We see with concern how nations drift apart, and seek to bring them together wherever possible."

German Protestants on both sides of the political question met recently to list points on which they agree. They concluded that:

1. We agree that Christians must preach peace. None of us can regard war as anything but a "last expedient."



THEY FAVOR COEXISTENCE
Drs. Heinrich Grueber, Martin Niemoeller

2. We all want German reunion. But we do not agree about the way in which this reunion is to be achieved.

3. We all think that the church must do more to try to promote international agreement.

4. None of us wants a military order, or feels happy about rearmament. Some of us regard rearmament as inevitable if peace is to be maintained and reunion to be achieved. Others fear that through rearmament the division of Germany will be perpetuated and that one day a war will break out.

5. We all base our views on different interpretations of the Word of God. Our differences do not arise from differences of belief, but because we interpret differently God's will for us in 1955.

6. We should help our church members to form their own opinions; one single opinion should never predominate . . . All our church pronouncements should try to arrive at a common message. The dignity of our young state m not be endangered by the misuse of democratic rights. As the result of struggle within the churches, it is possi for Christians to hold different politi opinions and to belong to different litical parties.

7. The certainties of our faith are related to the questions of this world, to the way of God's kingdom. We bear witness to this as far as we can, w God's help.

Niemoeller is storm center

Dr. Martin Niemoeller, now presid of the Church of Hessen-Nassau, stirred up controversy in the Gern Church almost continuously since he released from Nazi imprisonment a eight years in a concentration camp.

In 1945 he annoyed the Germans telling them they were all to blame Hitler. "No Christian in Germany ha clear conscience," said Dr. Niemoell

nce 1950 he has been leader of the
ralist group among German church-
After visiting Russia he urged Ger-
s to seek coexistence with the Soviet
)n.

ast summer Dr. Niemoeller tossed a
racker in the Evanston assembly of
World Council of Churches. To
k the election of Bishop Dibelius as
orld Council president, he proposed
a layman be named instead. It was
rted that he favored Dr. Reinhold
Thadden to represent Germany
ng the Council presidents. The Coun-
lected Bishop Dibelius.

rches form front against gambling

27 states this month, legislatures
talking about various proposals to
laws against gambling. Since New
y legalized bingo in 1953, 6,000 of
tate's churches (none of them Prot-
t), have applied for licenses to con-
the games. This year bingo players
rging the New Jersey legislature to
n the strict rules written into the
Income from bingo in the state
l be increased from $10 million to
million a year if the legislature co-
ates.

nnsylvania Protestants organized a
)aign against a legislative effort to
race-track betting up to the state's
's in a referendum this fall. "The
estant churches look upon race-track
ng as one of the most dangerous
s of gambling," said the Rev. O. B.
son of the state Council of Churches.
otestant groups are opposing bingo
in Connecticut, Delaware, Kansas,
/land, New York, Ohio, Wisconsin,
other states. The Indiana legislature
d a bill strengthening the state's anti-
)ling laws, providing no exemption
)ingo-playing in church. In Ohio a
) game conducted by a Roman Cath-
church near Columbus was raided by
police. Our Lady of Peace Church intends to make a court test of whether bingo for the benefit of churches is illegal under present state law.

GI morality

German churchmen had urged Americans to try to improve army discipline in an effort to keep GIs out of trouble. Young Americans, never far away from home before, were supporting a booming prostitution profession in such German towns as Kaiserslautern. A German bishop rebuked his people in a recent pastoral letter for renting rooms to GIs for immoral purposes. No matter how

DEVIL BEATS UP ANGEL

A red devil clouting an unhappy angel is painted on a plaque to be awarded to whichever company of soldiers has the worst church attendance during Lent at an army base in England. The soldiers (803rd Engineer Aviation Battalion) are at Stansted Mountfitchet in Essex. Their chaplain, Lt. Theodore J. Kleinhans, figured that an award of dishonor might bring results.

much they need the money, the bishop said, they "must share the guilt for the immorality which had developed, and could not unload all blame on the Americans."

U.S. Methodist Bishop G. Bromley Oxnam, on a quick trip through Germany last month, talked with several U.S. commanding generals who convinced him the reports of GI immorality were exaggerated. The "great rank and file" of the U.S. Army, he said, "are clean living, patriotic, and decent American youth in uniform."

Dr. Paul C. Empie and Dr. Carl F. Yaeger of the National Lutheran Council had visited Kaiserslautern, and opened a Lutheran Service Center there. Reports of the "sin centers," they said, "have been confirmed by many reliable observers." Knowledge of the situation is necessary, they said, to help American pastors and congregations realize the importance of "thorough pastoral counseling of young people before induction, and close contact with them during their period of military service."

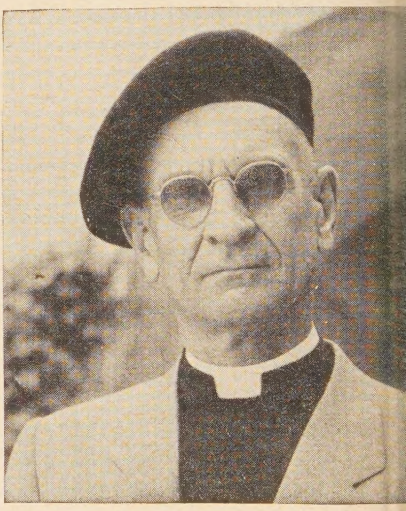
Don't want UMT

Most church groups in the U.S. accept a military draft law as necessary in the present period of world crisis. But they oppose making compulsory military training a permanent American policy.

This month U.S. congressmen reported that opposition of church groups to a long-range universal military training program had produced results. The Pentagon proposal of a six-months' basic training and nine and a half years in the reserve for youth 17 and 18 years old would not be approved by Congress, Representatives Melvin Price and James E. Van Zandt predicted.

The National Council of Churches, meeting in Chicago this month, said the UMT bill was a step toward the "garrison state" and is not "in accord with
heritage as a free nation under Go
The largest number of Protestant spok
men who have come to Washington
any Congressional hearing in years
present when the UMT bill was discus
in the House Armed Services subcc
mittee.

The Rev. Lewis H. Deer, Indianapc
testified that "to indoctrinate our wh
male population with the philosophy
militarism not only moves in the di
tion of parting company with our wh
American tradition, but also tends
build a pattern of thinking that is it
one of the barriers against the real m
ing of peace."



DR. EDWIN MOLL
Good Samaritan

Moll finishes work in Palestine

In the footsteps of the Good Sam
tan, Dr. Edwin Moll had traveled
highways of the Holy Land since 19
He was the Lutheran World Federat
agent in distributing food and clothin
thousands of Arab refugees. He put b
in operation some of the schools, orph
ages, hospitals which Lutherans buil

salem before the war.

his month a successor was named for Moll, who will return to his post as tary of the ULC Board of Foreign ions. The successor is a Dane, Mr. stian Christiansen.

SOLDIERS WENT INTO ACTION
0 Mau Mau in concentration camps

bishop invades Mau Mau territory

ep into the jungle where the feared Mau have waged a campaign of ter- n Britain's Kenya colony would go rchbishop of Canterbury, Dr. Geof- Fisher.

ie Mau Mau terrorists have been the frightening folks to go on a rampage frica's recent history. British soldiers ped down an iron curtain around the e rebels (*see photo*). Then mission- moved in to try to win the hearts of evolutionists by preaching the gospel. ie archbishop will visit Kenya to es- h new church administration. He go to Fort Hall, in the center of the witchcraft used by the Mau Mau in ig with blood oaths their promises terminate the white man.

Nairobi this month the Mau Mau slipped into All Saints Cathedral at night and staged a pagan sacrifice. When the cathedral provost, the Rev. H. A. Evan Hopkins, came to the church next morning he found that water had been taken from the baptismal font for the Mau Mau ceremony. His own vestments had been used in black magic rites. Anglicans held a service of purification in the cathedral to erase the desecration.

Witnesses lose on transfusion

"Parents may make martyrs of themselves but they have no right to make martyrs of their minor children before they reach the age of discretion."

Circuit Judge Donald E. Long made this ruling in Portland, Oregon, against Doren Mae Cook, a Jehovah's Witness who refused to permit a blood transfusion for her child, Sandra Raye, 5.

Judge Long gave the girl's father, Ralph William Cook, legal custody of the child "for the purpose of consenting to the blood transfusion if the doctor requests such permission." The Cooks were divorced in 1954. Parents were forbidden to remove Sandra Raye from the jurisdiction of the court for the duration of the case.

Dr. George E. Chamberlain, the child's physician, in an affidavit submitted to the court, testified that Sandra suffered from ear infections and was gradually losing her hearing, was underweight because of infected tonsils and adenoids.

He said that before the tonsillectomy could be performed the consent of the parents would be required for a transfusion which might be necessary.

Mrs. Cook testified that she had no objection to the operation but opposed a transfusion because the Jehovah's Witnesses sect teaches that the Bible forbids "feeding on blood." She said a transfusion would cost both her and the child their chance for an after-life.

World News Notes

Liquidation in Hungary

When an American politician loses an election, he usually gets some new job and lives happily ever after. Things are tougher in Hungary.

For instance, Hungary's Premier Imre Nagy followed the Malenkov line after Stalin's death. He said the people should produce more food instead of so much steel. Wages should increase and there should be more things for the average family to buy. The industrialization policies of the Moscow stooge, Matyas Rakosi, had been a mistake, said Nagy. Hungary should turn back to the old, happier days.

Rakosi took a vacation in Moscow and Nagy pushed ahead his ideas without interference. But at Christmas Rakosi came back. He was a Khrushchev man, and his day was coming. This month he returned to the driver's seat. Hungarian newspapers announced that Nagy had been guilty of "rightist deviationism" and of encouraging "nationalism." Liquidation was around the corner.

By this time 95 per cent of the Hungarians are relentlessly opposed to the Communist dictatorship. They have not been converted by Nagy's attempts to be kind. Another form of persuasion must be tried.

Churches in Iron Curtain countries had unusual freedom during the Malenkov days. When churchmen from Czechoslovakia, East Germany, and Hungary were allowed to come to America for the World Council assembly last summer, Prof. Josef Hromadka said, "This could not have happened last year." Change in the Communist leadership will probably affect the churches soon.

Sweden ends noble experiment

Swedes drink only half as much hard liquor as they did a hundred years ag They have been under strict alcohol co trol laws for 35 years. It is illegal for man under 25 or a woman under 30 buy liquor. Only one small glass (tw thirds of an ounce) of *aquavitae* cou be bought with a meal in a restaurant.

The rationing system permitted a m to buy three quarts of liquor a month a state store, after filling out a long qu tionnaire and getting a police certifica Married women could buy none, and si gle women over 30 could buy only o quart a month.

But Swedes had found ways of getti around the law. One-tenth of the Swed have been in trouble with the police f violating the liquor restrictions. Tee age drunkenness has trebled in 20 yea After thinking the question over car fully, the Swedish government has c cided to repeal the laws as of Oct. 1.

The Volkswagen makes good

One of Hitler's most glittering pro ises had been that every German fam would get an automobile. Money for huge factory was raised by popular su scription. All subscribers would buy ca at a low price when production began.

But the war came first. There were Volkswagens for the people until after t war. Then the factory got going, a now produces 930 cars a day. Soon will turn out 1,000. There is a stro overseas market for the cars, as well as German market. The cars can be pr duced for $957, and are sold for $1,68

The profits pile up, because nobo owns the factory. No interest must paid on capital which built it. Socialis say the government should own the fa tory. Capitalists say shares should sold to the public.

HE SECOND HALF of the twentieth cen- has been marked by the rapid growth he capacity of man to destroy him- The A-bomb mushroomed into the omb. And now comes the news of ven more fearful vehicle of race sui-, the U-bomb.

he Bikini tests of a year ago were uded in secrecy. The way in which veil has been torn aside is grim wit- to the fact that there are no secrets cience. Fierce anger burned through- Asia against the U.S. over the death Japanese fishermen from radioactive . Scrapings from their boat "For- ate Dragon" were subjected to exhaus- scrutiny in Japanese laboratories.

heir analysis revealed that these par- s were from no ordinary hydrogen ıb. Elements were there which could have come from uranium fission, in ntities larger than that from an A- ıb or an H-bomb, and with products cating the presence of a different kind ıranium.

merican scientists have revealed at the nature of the dread Bikini bomb. ssence it was an H-bomb wrapped in ium—not the expensive U-235 used he A-bomb, but the comparatively ap U-238 which is a by-product of manufacture of the A-bomb. In ac- , it is like a three-stage jet rocket: the omb triggers the H-bomb, and that losion sets off the uranium jacket. The lting blast is almost beyond human prehension.

-out

A DREAD NEW DIMENSION has been ed to the fears of mankind. Not only ld a well-placed U-bomb wipe out all in a great metropolitan center. It ld jeopardize the lives of people over a cigar-shaped area of several thousand square miles through the effect of radioactive particles, with the fate of countless human beings depending on the shifting wind currents. This danger was dramatically underlined by the delay in setting off the largest of the recent Nevada blasts.

Another increasing concern has been the effect of continued experimental explosions on the radioactive content of the atmosphere. The Federation of American Scientists proposed the formation of a United Nations commission to study the problem "before all the world becomes a laboratory and all living things the experimental objects." Such a commission would establish a danger threshold for the biological and genetic effects of radiation on human beings, and set up a worldwide system of air sampling for the purpose of preventing an approach to the danger point.

What Christians should do

IN FACING the new situation created by the growth in destructive power, Christians should not give in to "atomic jitters." They should throw their full weight behind movements for world disarmament and for international control of atomic weapons. They should commend their national leaders for level-headed and competent handling of critical situations.

Beyond all this, Christians should rediscover for themselves and their communities the need for divine guidance and trust in God for that guidance. They should create little oases of quietness and confidence in the midst of panic. And at the center of the oasis, like a refreshing pool, will be the power of personal prayer.

—ROBERT E. VAN DEUSEN

Modern Style Dominates New Churches

By FRANK MACDONALD REED

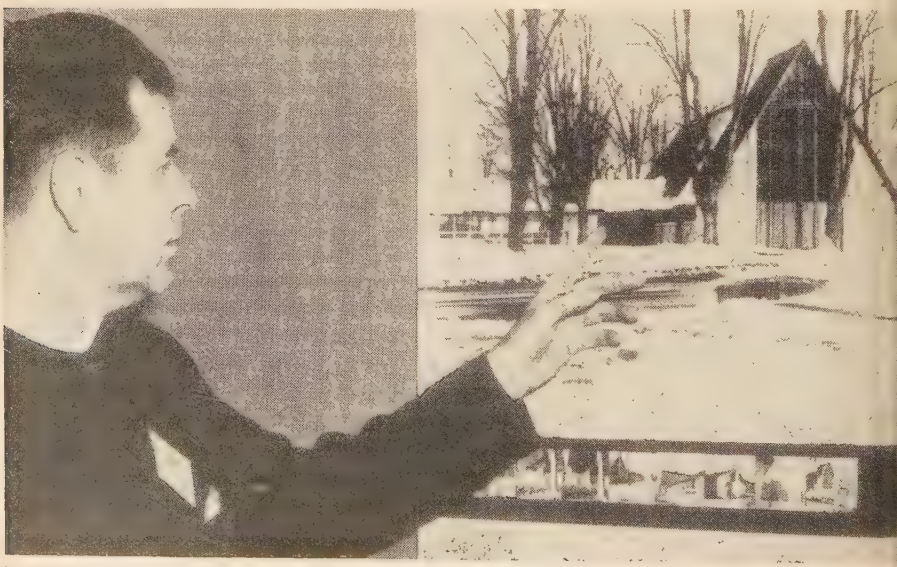
Trend toward construction of buildings in contemporar design is reflected in new edifices throughout the lan

THE BOOM IN CHURCH building is at a peak. In 1954 nearly $600 million was spent in the construction of new churches in the United States—and most of it went into buildings of contemporary or modern design!

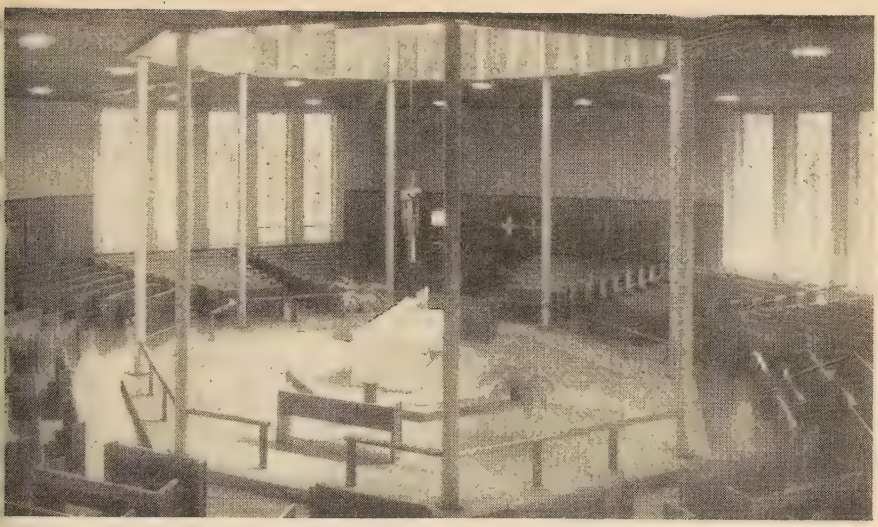
Last month the Church Architectural Guild held its annual meeting at Cincinnati and for the first time in its 15-year history all its awards for excellence in design went to churches of contemporary or modern style. No awards were made to churches representing the Gothic or Colonial traditions.

Only first prize given to a completed building went to St. George's Episcopal Church, Durham, New Hampshire, d signed by John A. Carter. This won the category of churches of less than 3 members.

Architects' sketches of three L theran churches not yet completed we given recognition. A proposed buildi for Grace Lutheran Church (Missou Synod) of Teaneck, N. J., was given award. Paul Schweiker, director of t School of Architecture at Yale, dre these plans. First Lutheran Churc Glendale, Calif. (ULCA) was also ho ored. Orr, Strange and Inslee are arch tects for this building, which is schedul to be completed this fall.



Canon Darby Wood Betts of New York's Cathedral of St. John the Divine, which also has building problem, points to picture of St. George's Church, Durham, N. H., only first-prize winn



a style and octagonal construction of Roman Catholic Church of the Blessed Sacrament at oke, Mass., attracted wide attention. Altar is in center of building, worshipers sit on all sides.

me Roman Catholic churches are in forefront of the trend toward con- orary style. One of the newest is Anthony's, Nepera Park, Yonkers, Y. Designed by J. Sanford Shanley, church is an excellent example of the boration between architect, painter sculptor, with windows designed by re Girard and sculpture by Hughes rin. Girard is one of the leaders in ield of religious art.

ne Roman Catholic Church of the ed Sacrament, Holyoke, Mass., is cting wide attention through its oc- nal, or eight-sided design. It has an -in-the-round. The altar, in this case, the center surrounded by pews like stage of a theater-in-the-round. St. nent's Episcopal Church in Alex- ia, Va. (*see cover picture*), is also in this style.

ver the altar is a great double cruci- which hangs by a heavy metallic n, with a figure of Christ on each so that it can be seen by all the con- ation. The six-foot cross was carved from a single piece of linden wood by a Swiss sculptor, John Tolman. The altar is stone, cut of fine Norwegian Rose marble.

Chester F. Wright was the architect for this decidedly unorthodox and mod- ern church, built at a cost of $250,000 and unique among the churches of the nation.

PIETRO BELLUSCHI, one of the nation's great architects, has designed a new church for the Trinity Lutheran parish of Walnut Creek, California. Behind the design of this church edifice, to be built in a rapidly growing community in the San Francisco Bay area, is an attempt to express architecturally not only the Lu- theran teaching and faith, but the prog- ress, both physical and mystical, of the churchgoer as he leaves the street and enters to worship. That progress is made a religious experience rather than a sud- den transition. Structure, form, mate- rials, lighting and plan have all been used to do this.

THE CHURCH BUILDING is set back from the street so that there is a transition from noise and bustle even before the church is entered. An open, shaded narthex leads from the terrace into a narrow passageway. This, in turn, leads into the dimly lighted nave. At the opposite end of the church the white marble altar and the cross in brilliant colored glass stand out against the dark background of the redwood screen and the dark glass panels that form the chancel wall. The only light, day or night, comes from hidden windows set horizontally between the side walls of the nave and the structural frame. The pulpit, a cantilevered concrete slab, is low, indicating the closeness between pastor and congregation.

Our Savior's Lutheran Church, Hibbing, Minn., designed by Hills, Gilbertson and Hayes, is one of the country's newest Lutheran churches. The interior walls, side and chancel, are finished in salmon brick. On the walls, vines are grown to enhance the general composition and to give some relief from the masonry.

The architects for the Hibbing church also designed the new Lutheran Church of the Good Shepherd in Minneapolis.

These churches are further evidence that the Lutherans may be said to be in advance of all Protestant denominations in the contemporary, or modern design of their churches.

THE CHURCH of the Good Shepherd is rich in decorative features. The church facade (*see cut*) features the carving in stone of a figure portraying the Good Shepherd. This figure, by Evelyn Raymond, is an attempt to represent the strength, courage and alertness of those shepherds in Israel's history who provided, from generation to generation, standards and ideals for pastoral life. The large picture window beneath the statue

Giant stone figure of Good Shepherd ado side of new Lutheran church in Minneapo

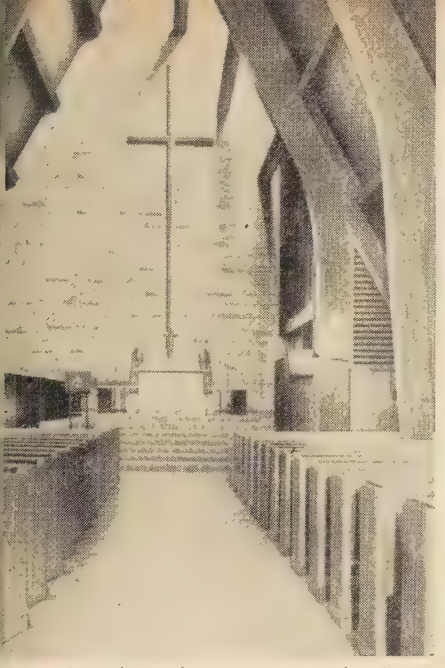
is designed to give the passer-by a glimp into the church.

High on the west wall of the tow may be seen (worked in brick) the gri mill of God. This shows people walki along the street, as the hand of G (Grace) plucks them from their carel ways and puts them into the mill (t church).

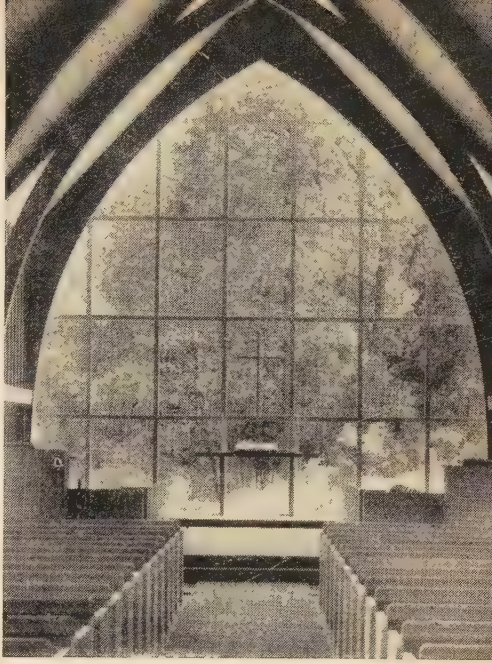
Salem Lutheran Church, West St. Pa Minn., is another example of a goo modern structure. It has a seating capa ity of 600 with a particularly attracti interior. The altar is of white marb hand-carved in Italy.

The materials used were selected n only for their durability but for harmo and contrast of colors and texture. T mellow Kasota stone which forms t wall behind the altar, for example, co trasts pleasingly with the stained wo arches.

Perhaps the most distinctive "moder



are slanted, windows unseen in this Lu-
ın church in West St. Paul, Minnesota.



Chancel wall of glass affords congregation view of wooded area in new Seattle (Wash.) church.

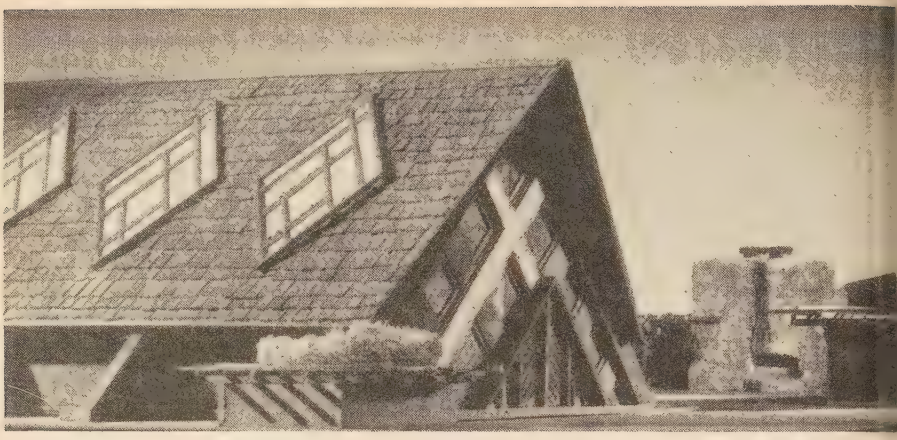
il of the interior of Salem is the huge
estory window, which, invisible from
nave, catches the forenoon sun and
olies an abundance of light not only
the chancel and also reflects the light
into the nave of the church. To bring
ut this effect a deliberate inbalance
ıave in relation to the chancel was
gned, but with such ingenuity that to
eye no disturbing factors are notice-
(*see cut above*).

AUNTLEROY Congregational Church,
tle, Wash., has a charming edifice
gned by Robert L. Durham.
he interior is unusual in that the con-
gation faces a chancel wall of glass,
ch affords a vista of greens and trees
ı wooded area, part of the church
perty. The nave faces a little north
ast and by using glare-reducing glass
architect has overcome the usual
e of a chancel window. There is
cient side-lighting in the nave so that
when the sun comes from behind a cloud
the entire light level of the room in-
creases equally. The minister's face, even
though silhouetted against the glass, can
be clearly seen by the congregation (*see
cut above*).

The end wall opposite the chancel has
been treated with glass blocks laid into
the stonework in order to avoid having
two windows which would compete with
each other.

IN THE First Presbyterian Church,
Cottage Grove, Oregon, also designed by
Belluschi, a deep-covered walkway
around the courtyard is an effective baf-
fle between the mundane world and the
quiet world of meditation. The inscribed
stone at the entrance gate and the other
carefully placed rocks inside the court
are reminiscent of the gardens of a tem-
ple in India.

The plainness of the plaster and light
wood nave is dispelled by the large win-



Leaning cross and skylight windows help create unusual design for proposed Hope Lutheran Chu in San Francisco. Social hall and administration wing are to be seen at right in pictu

dow of colored glass. The panes are so placed by color and size as to make a patterned interplay of violet and yellow lights.

Some of Belluschi's philosophy regarding contemporary church architecture may better be understood in his own words.

"Today's need for economy," he says, "makes us avoid pompously designed monuments, and in so doing we have found that much significance can be imparted to simple materials such as wood or brick, and much warmth and feeling may be achieved by the judicious use of such intangibles as space, light, texture and color. Paintings, sculpture, stained glass and other decorative arts, if creative and not merely imitative, add immeasurably to the proper solution of the problem which, as I noted before, is to create an environment in which the average man may find spiritual shelter; a place where he may draw strength for his daily labors, and courage in his battle and temptations, a place where he may join others in worship and meditation."

ONE OF THE YEAR'S most interesting designs is that of the Hope Lutheran Church, San Francisco, Calif., whi won an Award Citation from *Progressi Architecture* magazine, in its Desi Awards Program for 1954. The archit is Mario Corbett.

The nave, at one end of the site, connected to a social hall and admin tration wing. The interior of the nave lighted on one side by large glass are and on the other by hanging artific lights. In addition there is a leani cross of wood on the front facade flected in the design of the altar. T cross has frosted glass on the exter and soft amber plastic on the interi Double glazing is to prevent glare. finishes, inside and outside, are of natu redwood. The design is one of the m striking of the many modern church now being built in the western part the United States.

ANOTHER MODERN CHURCH of portance is First Baptist Church, Lo Beach, Calif., designed by Kenneth Wing. The exterior is especially strik with the soaring tower and the wh contemporary motif, while the interio unpretentious and restrained in keep with the simple Baptist service.

ENTER SERVES CROWDED CITY AREA

GRACE HARTMAN GEIGER

Frankford Settlement in Philadelphia keeps youth off streets with program of activities that includes people of all ages

CTIVITIES FOR ALL AGES, from the pre-school youngsters to the Golden rs, make up the program at the nkford Settlement House in Philadel-. Between these two age groups are os, classes and interest groups for vari- ages—classes in which teen-agers n to cook and sew, for example; or a for the young mothers of the neigh- hood who meet each week to try to e such problems as how to make r homes more attractive or how to rove conditions in the community in ch they live.

his schedule of activities is under the ction of Miss Anna Holcik, who sn't look like the practical manager the many headaches and problems ch a center in a "tough" neighbor- d must present. Blonde, petite, and active, Miss Holcik seems to hold in small palm the devotion of the folks all ages who come to the Settlement use seeking someone to talk to, some- to share their troubles, or something lo.

The daughter of a Slovak pastor, Miss Holcik was born in New York State. When quite young, she went with her family to Czechoslovakia, where they spent the years during and after World War II. In 1948 she and her sister returned to America. Having lived in Europe during those critical years, she is well able to understand the problems of some of the DPs with whom she comes in contact at the Settlement House. In addition to speaking fluently her father's native language and a smattering of several others, Miss Holcik studied Russian and is able to converse with the Russian families she meets in her work.

HOWEVER, NOT MANY of the families in this community of old houses, small apartments and dingy rooms are foreign-born. Many are second- and third-generation Americans. Their ancestors came mostly from Poland, Hungary, Austria, or Czechoslovakia. Some of these people of European background who have held on to old-world language and customs

Anna Holcik, director of pro- n at Frankford Settlement, inter- s a neighborhood youngster.

feel that the "Head Lady" doesn't understand their language or their problems. But when Miss Holcik speaks to them in their native tongue and perhaps mentions experiences she has had while she was growing up in Europe, faces light up and spirits are lifted. They realize that here is someone to whom they can talk—someone who understands them.

Daytime hours at the Settlement House are comparatively quiet. In one room several pre-school youngsters, under the supervision of a volunteer, spend a couple of afternoons a week with the blocks, balls, rocking horse, and other toys. When refreshment time comes, little heads are bowed, small hands are folded, and each one learns that God should be thanked before food is eaten. When such lessons are taken home, many of these youngsters go to family tables where grace has never been said. In their own way, these tiny ambassadors carry the message of God's love into homes where such love and blessing have never been considered as a part of daily living.

On the opposite end of the age scale, one afternoon a week finds a group of men and women coming to the Settlement for the Golden Age Club, for those 65 or over. They come to play dominoes, knit, and enjoy a social hour together over a welcome cup of tea. Many of them live alone, some receive public assistance. They're men and women who need someone to talk to, someone who will take an interest in them.

A couple of afternoons a week the youngsters come after school for the Good News Club. While this is a program of religious education, at the same time the boys and girls learn to work and play together. Strains of music float through the hall on some afternoons too, as groups meet for singing, or someone comes in for a piano lesson.

MISS HOLCIK LEADS GROUP
Small hands are folded

COOKING CLASS
Boys were interested, too

In the evening the story is differen
The building at 1340 Frankford Aven
hums with activity from top to botto
In the gym a group of teen-agers may
having a basketball game. In one corn
someone may be testing his muscles wi
weightlifting. From time to time, wh
there is demand for them and when
leader can be secured, such activities
skating, ping pong, soccer, handball, a
tumbling are scheduled.

In another part of the building tee
age girls have gotten together to learn

, to make clothes for themselves. thercraft is always fascinating and nother room a group of boys and girls n to make wallets, comb cases, and like. The mothers' club has already n mentioned, and there are also eve- g classes for mothers in cooking or rning to sew.

Men of the neighborhood are not left . While activities are staffed partly the regular Settlement workers, volun- s, both men and women, come from ious parts of the city to give their time l skills to teach classes, serve as ad- ers to Boy or Girl Scout troops and many ways prove themselves valuable stants to the staff. Among these vol- eers, young men who live in the com- nity have recently been recruited to k with the youngsters from their own ghborhood.

One of the new departures in the gram last fall was a cooking class for s. Staff members were not sure how would take, but they found out when e came for the first class meeting. /s came swarming in, vying with one ther to be the first to sign up. Only certain number could be accommo- ed, and the instructor in charge of the up had a bit of difficulty trying to ke the boys understand that the class l to be limited, but that another class ld be planned for a different time. ere were loud voices and angry words, finally the tempest was calmed.

Not all clubs are recruited by the staff. casionally a gang of neighborhood s or a group of girls who travel around ether will come and ask for a place meet. They want no one else to share r room, their plans, their meeting nt. They go on for awhile as an ex- sive group. Then, as time goes on, y begin to understand that by inviting ers of their own age to join them, the benefit is mutual. They make new friends, and new members bring with them different talents and ideas.

In summer, some of the children go to camp. Camp Whitmer one of the agencies of the Lutheran Social Mission Society, is situated in the country near Hatboro and gives children a vacation away from hot city streets and stuffy rooms. They can run around in open fields and enjoy the grass, trees, flowers, and the canopy of stars at night which cannot rightly be seen between buildings crowded close together.

Then there are picnics and boat rides on warm summer days when there is freedom from school. The playground is in constant use. Here the boys and girls can play without fear of being hit by a car or truck. They enjoy the slide, swings, health ladder, and jungle gym.

When the jungle gym was being installed last spring, a knot of youngsters stood watching, with much interest, the jumble of pipes and bars being set up in their playground. Finally one little boy approached Miss Holcik and hesitantly asked, "Teacher, what is that?"

Thinking that he wouldn't be familiar with the name of the apparatus, Miss Holcik replied, "They're monkey bars."

"Gosh," was the startled reaction, "are youse gittin' monkeys?"

Last July, Faith Lutheran Church, the congregation which has been worshiping at the settlement for several years, was disbanded because of lack of numbers to carry on the work. However, the children still come on Sundays, and the session held for them is more in the nature of a junior church service than of a Sunday school.

The children meet from 9:45 to 10:15, then go with Miss Holcik to nearby Lutheran churches for the morning service.

SETTLEMENT TEACHES CHILDREN BETTER WAYS OF LIVING
They carry the lessons home and put them into practice

And just as the grown-up members of the discontinued church have found places in Lutheran churches not far away, so the children will, in time, be transferred to these nearby churches for Sunday school, going on, when the time comes, to catechetical instruction and membership in these long-established congregations.

For more than forty years the Frankford Settlement has been ministering to people in one of Philadelphia's crowded sub-standard housing areas. It offers young people and adults alike a place to go and something to do. It attempts to fill spiritual as well as physical needs. Some of the youngsters are frank in admitting that when they come to the Settlement House, they know they are staying out of trouble.

The settlement is operated by Philadelphia's Lutheran Social Mission Society which carries on a similar work in the western part of the city at the Haverford Center, where Mrs. Bernice Williams is the director. Here the thickly populated neighborhood is made up mostly of Negro families.

Heading the work of the society's three agencies—the Haverford and Frankford Settlements and Camp Whitmer—is Sister Betty Amstutz, who took up the duties as executive secretary a little more than one year ago.

THE REARING OF A FAMILY is no side line. It is a major undertaking. But where the task is faithfully accomplished, the duty is lost in the joy. There are few fulfillments to be compared with the gladness of those whose children say to them, "Well done!"

—DAVID R. MACE in *Whom God Hath Joined* (Westminster)

pan's Roads Are Rough

HENRIETTA A. ALSDORF

Not only the narrow, bumpy highways but even the road of life is an extremely difficult one to travel in the Eastern land

FTER HOURS OF DRIVING, when the ahead stretches smooth and straight miles and miles, the motorist is anx- to get where he is going. Sometimes uccumbs to a feeling of boredom, and r settles down to dull mechanical ng or speeds up to cover those last s of sameness.

uch stretches of road, with their otony and the chance for speed and ccompanying danger, are something never find in Japan. Even if a road raight (which does not often happen y from Japan's two or three largest s) it is all to frequently pockmarked eacherous potholes and broken pave- t. Road markers are so few that any- traveling in an area he does not v thoroughly must continually stop ask his way, lest he find himself sev- miles beyond where he should have ed.

peed is out of the question because he hordes of bicyclists, many with loads; or because of people, in place orses, dragging heavy carts; and also use of oxen or horse-drawn carts that to prefer the middle of the road. motorist may follow for miles in the of a three-wheeler (an all-purpose cle in Japan, a sort of cross between otorcycle and a small truck) bouncing g in the middle of the narrow dirt because he doesn't—for some reason—want to get behind anyone else.

The motorist must carefully honk before all blind corners (there are thousands of these) lest he meet a bus or truck or three-wheeler coming around it on the wrong side, full speed ahead. No, there's no monotony about our roads in Japan. And there's little pleasure about riding over them, either! But it must be done, and is probably an excellent exercise in developing patience. Or vice versa, it can build up frustration. The motorist has to take his choice.

A FEW WEEKS AGO, as we rode back from the rural church where my husband had preached—about twenty miles from our home in Kumamoto—we had ample time to study not only the differences between our roads and American highways, but also the many differences between rural Japan and America. After the service and congregational meeting, we had stood in front of the church, talking.

One of the ladies had come from a neighboring village. Having heard her mention, in the congregational meeting, that it was too far for her to walk at night, I asked her how far it was to her home. She answered that she usually walked the distance in about half an hour. It was already dinner time, so I asked my husband—in English—if he didn't think it would be good for us to take her home. He was very willing, and when we offered, her face shone with pleasure. As we drove over the narrow dirt road to her

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Alsdorf is the wife of the Rev. Howard orf, a United Lutheran Church mission- erving in Japan.

home, it seemed to me a distance that would have taken me much more than an hour to walk. But she is a strong-looking farm woman, with a ruddy complexion and sturdy physique—and perhaps she had deliberately underestimated her time.

HER VILLAGE is on the seacoast. As we neared the place, she mentioned the fact that last fall, when the tide was lowest, they had gone out into the sea to set the racks on which they collect seaweed. Seaweed is one of the staples of Japanese food. The racks are set out far from shore—so far that at high tide one can hardly see where they are, except for a willow branch that acts as a marker and sways over some of the many rows. In low tide the racks' tops make row upon row of dark patterns far out into the water of the ocean. The Japanese collect only the seaweed that grows in the winter, so the coldest months of the year are the time when they wade out into the water.

I asked her if it wasn't hard work. She said, "No, it isn't hard—but it *is* very cold. I have to go out into water up to my chest." She repeated, "It's not hard, but it is cold."

When we left her at her home, I looked off toward the seacoast—it was at least a mile away. Just thinking about going out into that cold sea up to my chest, working there for several hours, and then plodding home in the cold wind of winter—for a whole mile—made me shiver. And her home, when she reached it, would be cold too. Japanese homes do not have central heat (nor do the homes of most missionaries in Japan).

In a rural Japanese home, when anyone is going to sit in a room, he will have near him a small charcoal brazier in which three or four small pieces of charcoal are glowing—enough to keep his hands warm. There may be a *ko-tatsu* the floor; here charcoal or some ot slow fuel burns, and he puts his feet der a table and covers himself with heavy quilt that helps to keep the h over that part of the body. Of cou one's back is apt to get a little chi Many children have died in Japan homes because they crept under the q and suffocated from the carbon monox fumes generated there.

As I thought of her occupation, cold she must suffer, and the difficul she would have in getting warm af wards, it was little wonder there was much tuberculosis in Japan, and e cially in fishing villages. Her husb had died of tuberculosis just a year a

POVERTY, SUBSISTENCE LIVING, sickness—these are a few of the poth that mar the roads that Japanese m travel through life.

As we turned and twisted on our n row dusty road—it was a new way for because we had not turned back fr her fishing village but had gone ahea I thought much of the poverty and occupations, and the crowded living t all offer an open and easy road for tub culosis to travel—often as straight a smooth as the Pennsylvania Turnpi But for the people tuberculosis me tragedy.

Our road led us past fields where fa ers and their families were planting next crop, after having just harves their rice. In some spots our road was narrow I almost held my breath for f it would get too narrow and make back up and find another way. And where was there any sign to indic which of many crossroads we should ta

AT LENGTH WE WOUND along a n row road on a beautiful mountains that was covered with terraces wh

CITY STREETS ARE CROWDED
Japan, there are plenty of people

HORSE-DRAWN CART
'hey prefer the middle of the road

erine trees bent their branches under weight of golden fruit. We stopped bought the tiny, sweet tangerines that in this part of Kyushu. The little woman who sold them to us smiled ie said we were on the wrong road. were forced to follow the twisting almost to the top of the mountain re we could find a space wide enough urn the car around. Then, a few s later, after we passed sea walls that the sea away from the low fields, passed more tangerine groves, we e to a road we knew. From then on could get home with ease—now we only to watch out for pedestrians, clists, motorcyclists, ox carts, human- n carts, and buses or trucks that might be coming toward us on the wrong side of the road.

It was almost three o'clock before we reached home—too late to bother with lunch. After I got our evening meal started, we took some warm clothing and powdered milk and vitamin tablets to some people in need. The first we took to a young mother. Her husband—a doctor—was operated on last year, just before their second child was born. The operation was to remove part of one diseased lung. Her husband should be able to leave the hospital in a few more months. She was looking well and seemed cheered up by the clothing for her children and the visit.

From there we went to the home of one of the leading laywomen of our Kumamoto church. She has been sick since fall with pleurisy and threatened tuberculosis. She had tears of joy in her eyes when she saw us. She lay very still, and it surprised me to see how she seemed to manage to bow as we left, even though she didn't leave her bed. The Japanese cannot speak a greeting or a farewell without bowing. It was amazing how she could do it and still remain flat in bed.

BOTH OF US SPOKE afterward of the calm and uncomplaining way in which the Japanese greet trouble. They seem to feel it is the common lot of man. Sometimes the westerner, coming here, feels impatient and frustrated just because the Japanese does so easily accept the harshness of his lot. True, this docile acceptance has often let him be the victim of unscrupulous leaders; but it is equally true that this willingness to go on in the face of difficulty is also his strength.

To the westerner these roads seem unduly and unnecessarily bumpy, narrow, and poorly marked. Nor am I referring only to the physical roads—the road that the church and the Christian must travel

is also narrow, full of ruts and ridges, and so poorly marked that he may end up where he had no intention of going. Often he reaches some place only to find that he must with difficulty turn around and retrace his steps to a place where he can make a different turn. It is perhaps this feeling of traveling over lonely, marked roads that is one of the grea frustrations the missionary must ov come. Unless the Lord guides us, move in vain, whether we travel ove smooth highway in our homeland, bump over a lonely, dusty road in Jap

Faith Helps Us to Speak

By RALPH W. LOEW

Example of Helen Keller reveals that we can ov come big barriers that separate us from our fellown

THE ANNOUNCEMENT that Helen Keller intended to retire at the age of 75 years brought one up with the sudden realization that this great person in our midst is subject to the passing of the years as well as the rest of us. She has been so much a part of the daily scene, so intrinsic has her worth been to our generation that she has achieved the place of a legend in our midst. It is difficult to think of her as ever growing old.

No one can measure the vast tribute of courage that this great woman has bestowed on humankind. Born without the avenues of sight and hearing, she emerged on the scene of life with a spirit of wholeness and appreciation that shamed the complaining, inspired the so-called handicapped and lifted the meaning of life for us all.

THIS WAS NO EASY BATTLE, no simple skirmish, no easy path. The story of the pilgrimage from that first day when her faithful friend held her hand under the rushing water of the pump and enal her to understand the meaning of w until this day when she has bestowe wisdom and courage to her world, is story of a long and difficult journey. it is one that is remembered, not beca she was afflicted but rather in that transformed what men called afflic into highways of usefulness.

Persons such as Helen Keller help to know that we are more than soli wanderers through life. Like mount climbers, we are roped together, gi strength and security to each other, dangering one another, climbing toget That's the calculated risk of living.

The memory of that thrust hanc Helen Keller's under the water, the derstanding that this was the meanin water, is a memory that ought to be alive as one of those unforgettable e riences of humankind. She could been a pitied derelict in the strean life. She could have floated on the of things adrift, but never a part of life in which she lived. She might never known any way of expressing deeps of her magnificent spirit and m

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Dr. Loew is pastor of Holy Trinity Church, Buffalo, and author of the current book, "Hinges of Destiny."

THE PATIENT LOVE, the wise under-
nding and the bold thrust of a friend
de her career possible. Maybe that's
at we need most in life. It was the
ust into it that opened the floodgates
the mind.

n all of the great needs confronting
nanity just now, how can we open the
ce-gates so that human dignity can be
en man, that freedom can be taught
l love experienced? How can we tell
people of the world what we mean?
w can we get across to the will and un-
standing of one another? Living in
midst of world problems is very like
problem of a Helen Keller. She had
ughts, feelings and desires, but they
e all unschooled, bottled up. There
e no avenues of expression. Many of
eel like that living in this world which
too many divisions and too many
riers between human beings.

A CLEVER CARTOON showed a couple
n their newborn babe. The father had
baby on the scales and in his other
d held the hospital bill. Said the
ier, "At this rate, he comes to $58 a
nd." But he knew better. There are
ie things you don't measure on the
es. You can't get a pound of love,
mile of courage, or a bushel of faith.
here was once a man who had also
physical problems and he'd suffered
ch. Yet, speaking about it, he de-
bed himself as one who had learned to live in any kind of circumstance, "obscure, when well known, at the point of death yet here I am alive, punished but not dead yet, pained when I am making others glad, poor yet making many rich, penniless when yet I really own everything." Great living is always like that. It is the ability to live with such courage that others take heart—so realistically with one's own problems that we transform the problem of others—so thrusting our hands into life that we catch the deepest meaning of its rushing events—so understanding of life that we use the things little-known people call handicaps as the highway of the indomitable spirit.

Bertrand Russell said recently, "Faith and science have come to this impasse in life that whereas no one believes that faith can move mountains, everyone realizes that atom bombs can move mountains." It is in such a tragic situation that the quiet figure of Helen Keller assures us that faith does still win. The bomb hasn't yet said the last word, and courage is not yet bankrupt. She merits the quiet needed to put her memories of the years to paper, and while we yet have an opportunity to see her in our midst, she reminds us all that greatness is forever springing up in the welling spirit of mankind to put to shame the petty defeatism of those who cringe under what they have called life's handicaps. Seeing her we are certain that faith is still able to move mountains!

"IF I HAD THE PRIVILEGE of living my life over again, I should choose to live it in just the same way, for I have felt God's hand leading me. I am what I am only by the Grace of God and my own efforts. Because I am a workingman and my hands are grimed with work, I have an insight into the minds and thoughts of the men who form the backbone of the nation. My messages reach them, and I can win them to the straight path better than high-salaried ministers whose hands are soft and white. Kid-glove ministers cannot reach the hearts of workingmen."

—CHARLES S. THURBER, quoted in *And God Caught an Eel,* by ETHEL F. BLAISDELL (Coward-McCann)

A LITTLE BOY'S STORY HOUR

By ESTHER KENDIG BLACK

Who was this strange child whose vivid imaginatio and unusual memory brought tears to his mother's eyes

"TELL ME A STORY, Mother," said a little boy one day climbing upon his mother's knee. "Tell me about Joseph and his brothers."

The story of Joseph is his favorite, thought the mother as she settled back into her chair and the child nestled within the pillow of her arm. She began, "Once upon a time there was a little boy whose name was Joseph. His mother had made him a coat of many colors. Joseph had eleven brothers, but he was the one his father loved the most. The other brothers were very jealous of Joseph and of their father's fondness for him. Sometimes they were not very kind to the young lad—"

THE MOTHER'S MELODIOUS voice continued with the story to the incident wherein Joseph was rescued from the pit, sold by his brothers, and taken into Egypt. Then the mother interrupted the story to say, "Wasn't that a wicked and cruel way for Joseph's brothers to treat him?"

"But if they hadn't been cruel, God would've had to make another plan to help Israel—when the famine came," said the boy.

"Son," said the surprised mother, "what do you know about God's plans? You're such a little fellow."

He was a little fellow—only four years old. But he had an unusually good memory, and his mother had noticed that he was different, even precocious. However, she thought, he may have heard the Rabbi speaking about God's plans.

SHE HAD HARDLY finished the story o Joseph when the child said, "Now, te about me—when I was a baby, Mother

The mother's heart quickened. H babyhood? Where should she begin—th night of his birth? No, no! She ha never told him of that night. Nor coul she tell it now; he wasn't old enough t hear it.

While she was making this decision th boy said, "Tell me about the night I wa born, Mother."

The mother was startled by this specif request and confused. She would have t give him an answer—and she alwa made a point of answering him sensibl Could she put him off this time? Pe haps she could minimize the significan of that eventful night by the tone of h voice.

"Why, child, how could you be inte ested in your birth? Sometime, perhap when you're older—"

"But, Mother, I want to hear abo the cattle kneeling—"

HIS MOTHER GASPED. "What are yo saying? I never told you that."

"But, Mother, they did. The cattle d kneel. And I remember the little lam the shepherds brought with them."

"My child, my child! You don't r member any such thing. How could yo You let your imagination run away wi you. I must see to it that you play mo often with the other children."

The mother was alarmed at his kno ing. When had he heard? Who had to

? She had not wanted him to learn that strange and wondrous night— until he was older. Neither did she nt him to guess how uneasy she felt. attempted to appear calm by singing ullaby, softly. But the boy was in a od for stories and continued his re- st.

Mother, then, please tell about the e I got lost—from you and father."

WHY, CHILD, you never were lost." tried to be amused at this.

Yes, I was, Mother; don't you re- nber? We were in Jerusalem and rybody had started home and you n't know I wasn't with you until the ond day."

The mother was nonplussed. Where he hear such a fantastic tale? It st be one of his own stories grown out his vivid imagination, she thought. was a dreamer—like Joseph. She dered if she was doing right by re- ting the tale of Joseph so often. But was curious to know how he would k out this story and so asked, "And re did we find you?"

In the temple—back in Jerusalem. re you terribly frightened, Mother, n you thought I was lost?"

My dear child, of course I wasn't htened. For you see this never hap- ed—"

But it did, Mother."

"Look, son. You're only four years old and your father and I haven't been to Jerusalem since you were a baby. How could it have happened?"

Undaunted, the little boy persisted, "But it did."

THE ANXIOUS MOTHER wondered if so much imagination was good for the child. Would he outgrow it? Best not to deal with it too harshly. Give him time and it would pass, she earnestly hoped. She made a move to end the story hour, but the little fellow said, "Mother, please, then, tell me about the tree."

"What tree do you mean, my son?"

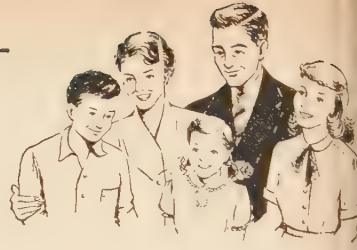
"The tree that didn't want to be used for a cross—on which they hanged me—"

A wild, uncontrollable sob escaped from the mother; her heart ached with a sharp physical pain. What could she say to this strange child, so young, so very young, and with such great knowledge? May God give me wisdom—and courage —for all the years to come, she silently prayed. Tears rolled down over her face; she drew him closer, as if to shield him from such a fate.

He looked up to see why she hadn't answered him. When he saw that she was crying he gently touched her tear-wet face with a slender hand, and, as a mother might comfort her child, he murmured, "Don't cry, Mother."

OUR CHILDREN DO NOT BELONG to us; neither are they replicas of us. They are unique individuals, whose right to be themselves must not be violated. It has been our privilege to create them. Yet we had no power to decide just what we were creating. That, mercifully, was not in our hands. At birth we had to take them for what they were. They came to us as a sacred trust—the most sacred trust, surely, that men and women can receive.

—From *Whom God Hath Joined* by DAVID R. MACE (Westminster)



PLANS

As I get near the school I always drive as though any child on the sidewalk might dash in front of the car at any moment. The man behind me didn't like it. He rode my bumper all the way up the block, honked several times, then zoomed around me.

Perhaps I am too cautious. The children receive excellent safety instruction in school, in addition to what they receive at home. The safety patrol is on the lookout. Just the same, I've seen children do the unpredictable too many times to risk it's happening when I'm at the wheel.

Stopping as near the school entrance as I could, I turned off the motor and prepared to wait for Susie and Pete and the friends they are taking to the club at the church. Several children waved to me or called, "Hi, Mrs. Melton!" I waved back absently. Thinking about children doing the unpredictable made me think of my conversation with Claire Mawson last week. I'd been quite upset about Pete's fighting, although in telling Claire about it I tried to keep my voice light. Susie was with me and I didn't want her to realize how I felt.

Claire laughed sympathetically. "I know. But the only cure I know is to love them, pray for them, and hope for the best. Chuck went through some of it and I used to worry. Then all of a sudden it stopped. He was more interested in working with other boys for some project they were really keen about. I don't think it was anything we did especially that made the difference."

Susie was all ears and I changed th subject. She thinks both Chuck an Marilyn are wonderful and anythin about them is news to her. I wanted t ask how he was making out with th government in changing from his ROT status to a preministerial classification bu I knew Susie would have questions.

Thinking back over the conversatio as I sat in the car outside the school. wondered whether Chuck's decision t enter the ministry could have anythin to do with Charlie's queer attitude to ward the church and his neighbor Could it be that down deep in his hea he had counted on Chuck's carrying o the family business?

I was drawn out of my idle and some what nosey day-dreaming by a rush o flying feet—not to mention the wildl waving hands and arms—and shouts o "Hi, mom!" "Hello, Mrs. Melton!" want to sit by Pete." "Look out, Susie you're tearing my picture!"

Pete, from the back seat, pulled on m shoulder, pointing with his other hand "See those two kids over there?"

"You mean the blond girl and the littl boy?"

"Yeah. They're the ones. They'r DPs."

"They talk English like they're readin it," added one of the boys.

"They're shy, but they played a littl at recess today."

So here they were. I'd heard that Mr Schmidt was sponsoring a refugee fam

but I'd had so many things on my nd, I hadn't thought much more about Now I wondered whether there was nething I ought to do about them. nall we take them along to the club eting?"

'They wouldn't go. They go right me after school."

'How can we be sure, if we don't ask?"

'Oh, come on. We're late now. mmy spilled the poster paint and we d to clean it up before she'd let us go. e're working on scenery for our Easter y."

'And," Susie broke in, "if we don't there soon, we won't have time to do r puppets. They'll be ready for the ry circle."

THERE SEEMED no point in pushing the a of inviting the newcomers when the t of the children were so eager to get the church. I decided to try to do nething about the matter during the ek. Perhaps they'd come next week. As we drew near the church, excitent mounted. By the time we got there, riders were almost ready to climb er the doors without opening them. I oke a bit sharply. "Please remember ere you are going. This is God's house d you don't rush in like a bunch of d animals."

They quieted, giving me that look ich says, "We'd better be careful. e's a grown-up and you can't tell what expect." One by one they got out of car, walking with dignity for at least steps. Then, zip! they dashed for the e door. Their feelings were so transent, I couldn't help laughing.

I WAS STILL SMILING when Paul Symnds, or Pastor Sym as the youngsters l him, came out of the church. "You k cheerful," he said.

'Just laughing at the 100-horsepower engines those children carry. Almost enough energy to blow themselves—and the innocent bystanders—to bits."

"They'll get it harnessed quickly enough when they get in there and get to work."

"Don't you usually help? From the way Pete talks about the club, I thought you were the mainstay."

"Just running over to the parsonage for Mrs. Ittel's glasses." The words were all right, but the tone was a bit rueful. Apparently I am not the only one who has noticed how the pastor's wife seems to have adopted her husband's assistant as a son who should be only too glad to run her errands. "Oh, I'm glad to do it," he went on quickly. "I just wanted you to know I've invited my girl for the weekend and I wondered whether you'd be home Sunday afternoon if we drop in?"

"Yes, indeed. Why don't you come for supper?"

"Oh, no, really. I didn't mean that. But I would like Nancy to meet you and your family."

"And we want to meet her. So bring her to supper. Please do. We'd love it."

"You've twisted my arm," he laughed. "We'll do that. Now, I'd better be on my way or nothing will go right at the meeting. I'm the official bouncer—their energy bounces off of me better than from some other people."

"Well, bounce along. I'll be back for my passengers when I've done some marketing." I took off the hand brake and slid out from the curb. There's always something new and interesting to look forward to. I'd call on the DP family when I'd found out a little more about them from the Schmidts, and I'd plan an attractive supper for Pastor Sym and Nancy.

With so much to do, how can anyone be bored?

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Game of chance

QUESTION: David is fifteen. For a long time he has played with his group of boys and there have been no real difficulties. But I have just discovered that they are now playing for money. Bob and I don't like the idea. To us it is gambling. But we have hesitated to do anything about it for fear that Dave's friends might desert him if he doesn't go along with the game, and regard us as "old fogies."

REPLY: What you say indicates that you object to adolescent gambling on principle. That is all right. But, furthermore, the boy may come to be delighted with this new and easy way of getting money for various purposes. There is also the danger that he may lose all the money at his command. Something should be done about the problem. What is the best procedure?

Assuming that Dave has had a wholesome development, and this practice is something new, you could allow him to find out by his own experience that games of chance are a blind alley, are dangerous, and frequently lead to serious regrets. A lesson learned in this way is likely to have lasting effects, though it may require time.

But you could well talk the matter over with him in a pleasant casual way, raising some of the questions which are natural in such cases. May not some boy who is playing come from a home which cannot afford the losses? In such an instance is not each boy involved in blame? What if some boy who can't control himself, gets into real trouble through such games? May not others get into serious worries over losses or fear of losses? Couldn't Dave interest the boys in games which are just as satisfying, but free from the dangers and risks?

It will be better to let his own experience and thinking lead him to a conclusion than to issue an edict against such games. Of course, if the situation becomes serious, or threatens to do so, direct measures may have to be taken.

Stay-at-home

QUESTION: It seems that my wife has become old over night, though she is only fifty. The two children are gone; one is married, the other in college. Lois now has an easy life, but the more ease she has the more she wants. Caring for the home is not a great task under the present circumstances, and I am not home for lunch. Dinner is usually ready soon after I get home, and we could go out a good many evenings. We have belonged to a good many groups, social and literary, but because Lois wants to sit at home we've dropped out of almost everything.

Every few days I ask her to go with me to visit friends, but she always has a reason, or an excuse, to stay at home. Of course, I could go out alone, and she encourages me to do so, but there isn't much satisfaction in going alone—especially with her sitting at home alone with TV, radio, and books. Perhaps I'd have reason for wanting to stay at home evenings, for I work rather hard every day but I prefer a variety of experiences.

REPLY: This is an unusual case. As a rule, if there's a stay-at-home around it's the husband, who comes home tired and wants to take it easy. What is back of this problem?

Could it be that Lois is really not well? Has she had a medical check-up recently? There may be a disorder which could readily be corrected, and that could result in a new home climate. Or has there been some unfortunate episode with other women? Could she feel socially inadequate?

Talk the whole matter over with Lois, in a kind, informal manner. Offer a compromise. Ask her to go out with you one evening a week, or one evening in two weeks, as a start, in return for your staying at home most other evenings. Then try hard to make the evenings out most enjoyable. That may change her outlook and induce a readiness for a different social life.

BOOKS

Old Testament for Everybody

The Interpreter's Bible, Volume 3 (Kings to Job). Abingdon Press. 1198 pages. $8.75.

Biblical writing of history is always colored by interpretation, and this is what constitutes literature of revelation. The religious viewpoints which pervade Kings and Chronicles clearly and forcefully set forth. The homiletical talents of Sockman and Calkins make "Exposition" of I and II Kings very helpful to Sunday school teachers and other lay- as well as to ministers. And the Cambridge scholar, Elmslie, who furnished the entire atment of Chronicles, has succeeded adrably in showing the value and interest those generally neglected books. Some the comments get rather far from the ginal significance, giving applications her than explanations. But of course the ng Word of God is for life—now.

The sections on Introduction and Exegesis sometimes technical. Some of this mate- would have little interest for the general blic but is valuable for the student. But can benefit from explanations of multi- es of details, giving both information and ritual significances. It is rather surprising t so little attention is given to the prob- ns of the dating of the kings. The critical exegetical treatment of Ezra and Nehe- ah, by Bowman of the University of Chi- go, is especially full. He shows conclu- ely, as scholars are more and more recog- ing, that Ezra came after Nehemiah, not fore him. The many puzzling historical blems in these books receive adequate cussion.

The treatment of Job will be of major in- est to many people. It is admirably done he Exposition by Paul Scherer, the In- duction and Exegesis by Terrien. As ological ideas pervade the whole book, there properly is constant discussion both about God and about man's life under God. Job had a profound faith in God, yet daringly challenged him. And Terrien shows that Job had the basic fault of trusting in his own righteousness, but finally found God's grace. Although the book partly deals with the problem of suffering, that is not its major issue; as Scherer says, "The deepest level on which the book moves has to do with the ways and being and very nature of God." And both writers show how profoundly the book leads up to Christ and his salvation.

HAROLD L. CREAGER
Southern Seminary

Doctrine Up to Date

Ultimate Questions. By Nathaniel Micklem. Abingdon Press. 136 pages. $2.

From earliest times the Christian church has been constantly compelled to rethink its teachings and to restate its faith in terms that are understandable and acceptable to thinking men. This reinterpretation does not imply that the truths of God change, but that the categories of men's thought and the world of men's experience undergo change and that the traditional statements

of theology in time come to be unfamiliar.

This problem of "communication" is especially important in our day, when a scientifically trained generation is searching for meaning in the world and purpose in life. It is refreshing to find a writer who faces such a formidable task of reinterpretation with competence and who presents his conclusions understandably and interestingly.

The "Ultimate Questions" with which this Oxford scholar, Dr. Micklem, deals are: the possibility and vocabulary of God's self-disclosure to men (revelation); the reality of God and his activity in creation and providence; the person of Jesus and his role as Redeemer and Lord; and the relationship of thinking man in an apparently physical universe with God and the realm of the spirit.

To be sure, Christian beliefs about these questions are embodied in creeds and doctrines. But Dr. Micklem is concerned to distinguish between the real experienced insights of the spirit and the formal or symbolical forms in which they are expressed, and to show their relevance to modern life and thought.

It is obviously impossible to discuss all the "ultimate questions" men ask in one small book. Dr. Micklem has dealt rather fully with the Father and the Son but actually says very little, in a direct way about the Holy Spirit. His references to "personal apprehension," "intuition" and "poetical insight" reflect somewhat his interpretation of the activity of the Holy Spirit.

This is the kind of book laymen will read with interest and understanding, and which ministers should read to see how religious truths may be expressed without resort to the technical jargon of theology.

Pacific Seminary HARRY J. MUMM

Christianity and Worship

Christian Affirmations. By W. Norman Pittenger. Morehouse-Gorham. 159 pages. $2.50.

This book contains useful background material for adult instruction, whether by pastor or teacher, in the Sunday school class. In the first part of three sections the author answers such questions as, Why do we have creeds? Do we need the church? Can prayer be answered? The second section is on the general theme of "The Meaning of Christian Worship." The third section was an address to the clergy at a retreat.

The book has as its unifying thought the relationship of Christianity and worship. Laymen will appreciate the clarity of the discussions. The language is modern in that it avoids technical terminology. The author uses present-day terms for some of the older language of theology. Salvation is "wholeness." Confession is "acknowledgment of failure." The author's treatment of prayer and the need for worship is especially fine.

Dr. Pittenger is a professor at the General Theological Seminary in New York City. DAVID A. MENGES

Menges Mills, Pa.

Sermon on the Mount

Jesus' Design for Living. By Thomas S. Kepler. Abingdon. 127 pages. $2.

The major value of this little book may well lie in the rich selection of quotations and illustrations that enlivens every page. The book consists of 40 meditations based on texts from Matthew's version of the Sermon on the Mount. It is in no sense a critical or comprehensive study of the sermon itself, but provides a two- or three-page sermonette for each selected text.

Each meditation frames a half-dozen or more quotations from an amazing variety of sources. Noel Coward and George S. Kaufman stand side-by-side with Alfred Noyes, Robert Southey, and Vergil. Rudolf Bultmann and Miguel de Unamuno are called on along with Nathan Soderblom and Martin Luther for comments on some texts.

Dr. Kepler is a professor at the Oberlin School of Theology. The jacket speaks of him as "an anthologist of rare ability." In this book he has provided any pastor who plans to preach from Matthew's chapters 5, 6 and 7 with a treasury of illustrative material. A. P. S.

BOOKS reviewed in these columns may be ordered from the United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa., or from any of the 10 ULPH branch stores.

OVERSEAS

ERMANY: Berlin. Mar. 2.—A SERIOUS flict has arisen between the governt of Germany's East Zone and the rches during recent months and seems e approaching its climax.

private organization, in which leadgovernment and party officials as as educators are represented, has ed an appeal to youngsters graduatfrom schools to appear at a solemn mencement exercise that goes under name of "Dedication of Youth." The cation ceremony is preceded by a rse in Marxist and atheist doctrines. his campaign is designed to neutralize religious confirmation which almost young people attend. Just as conands receive a Bible, those attending youth dedication are to be given a outlining Marxist and atheist prin-es.

HE IDEA OF a youth dedication cere-y is not new. Free-thinkers at-pted to introduce such a practice af-1918. The Nazis tried again after 3. They presented the youngsters Hitler's *Mein Kampf*. They were able to popularize the ceremony.

ow it is the turn of the Communist rnment, which stands behind the vate" organization. It seemed at first the Communists would succeed. In y parts of the East Zone more than per cent of all youngsters expressed willingness to attend.

ut when Lutheran bishops declared imously that anybody attending the cation exercises would be barred confirmation, the number fell lly below 5 per cent. Now the govnent is trying to force the issue.

nurch officials and pastors have been d before government officials in an t to intimidate them. Ministers who had warned their congregations against the dedication have been fined. The accusation: intolerance toward the feelings of people holding other beliefs. Some have been threatened with imprisonment.

Such show of force has only strengthened the unity of the churches. Even ministers who have expressed sympathies for the government on other occasions are resolutely resisting the dedication campaign. The Christian-Democratic Union, a sham party pretending to represent the Christian viewpoint in the East Zone, has taken no part in the youth dedication initiative.

As to the congregations—parents and teen-agers—they have again shown that there is strong determination in the East Zone to cling to the Christian faith. The overwhelming majority of adults and youngsters reply with a crisp "No" to all attempts to separate them from the church.

ONCE IT WAS a habit for youngsters to be confirmed when they finish school. Now it has become an act of confession. It has already happened that applicants for training jobs in state-owned enterprises have been asked: "Do you attend youth dedication or confirmation?" They have been rejected because of their refusal to take part in the dedication ceremony.

We don't know what pressure the government will bring to bear on us next. But our authorities have made it clear again that a compromise between Marxist materialism and atheism and the Christian faith is impossible. Communism is fostering a new religion. It is a pseudo-religion, to be sure, but it cannot make peace with Christianity. And since this new doctrine can be imposed only by force, it will not win the hearts.

—BERLIN CORRESPONDENT

LETTERS TO THE EDITOR

Criticism of Moral Re-Armament

SIR:

As one who was present at the debate on Moral Re-Armament in the English Church Assembly, reported in THE LUTHERAN of March 2, I must ask you to correct a serious misrepresentation of the facts.

You state: "Last month Anglicans split 398 to 107 in the Church of England Assembly on a stern condemnation of MRA." The facts are as follows:

1. The report on Moral Re-Armament was prepared by the Industrial and Social Council but not at the request of the Church Assembly.

2. The Church Assembly did receive the report by vote of 398 to 107, but this means nothing more than that it was accepted for debate.

3. In order to make it very clear that the Church Assembly was *not* voting for "a stern condemnation of MRA," as you so incorrectly state, the resolution to receive the report was amended by an overwhelming majority to add the following words: "The Church Assembly does not desire to pass judgment either on the merits or demerits of Moral Re-Armament, remembering that all churches and movements are under the judgment of Almighty God."

From this it is clear that the report does not represent the official opinion of the Church Assembly.

E. N. PORTER GOFF, *Provost of Portsmouth, England*

Friends of Moral Re-Armament attempted in the Church of England Assembly to have the report on MRA recommitted to the Church's Social and Industrial Council which prepared it. After prolonged debate, the Assembly voted 398 to 107 to receive the report rather than recommit it.

SIR:

Moral Re-Armament brought me to Christ. It opened my eyes to the meaning of Christ's message, has enabled me finally to understand as I never did before the meaning of repentance, of the way Jesu would have us follow, has caused me t dedicate my life to serving our Lord, ha turned me from a casual church attender t a zealous member eager to do church work

Moral Re-Armament's "creed," if any states that each person must allow himsel to be changed wholly, become a new per son dedicated to live in absolute love, abso lute unselfishness, absolute purity, and abso lute honesty. He must let his life be guide by God, and so must spend some period o each day in prayer.

We are far from "idolizing" Dr. Fra Buchman, but I think all Lutherans shou be pardoned for being proud that this L theran pastor has begun a movement th has converted influential leaders . . .

(MRS.) ESTHER LEVERETTE

Miami, Fla.

Dr. Buchman, who is on the clerical ro of the Ministerium of Pennsylvania, has peared at a convention of the synod on once in 30 years. This may indicate the re son why his influence in the Lutheran churc has not been noticeable.

Alarmed

SIR:

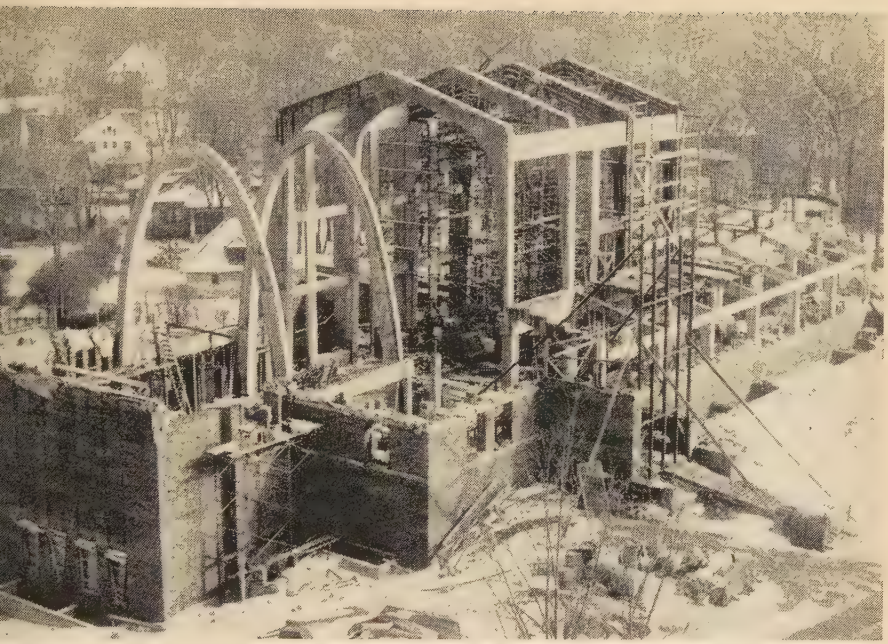
I am alarmed at the continual and grow ing references to the "danger" of our ever increasing number of churchgoers, th "overoptimism" of our churches, and th repeated statements that our churches seem to be more in favor with God when the are small.

I sometimes wonder if our churches reall want to convert souls to Jesus Christ. I can not bring myself to accept this ever-growin church attendance as something evil. Th only evil that I can see lies in the fault o the churches for not being adequate to han dle the education of its new members.

MRS. J. STUART RUSSELL

Whittier, Calif.

The church's chief business is to win con verts. The danger is that, in eagerness t increase membership, unpopular aspects o the Christian faith (repentance, self-sac rifice) may be ignored.



TENBERG ADDITION: Wittenberg College's chapel-library is rising on the campus while efforts being stepped up to cover construction costs fully by the time the building is dedicated next Pledges and gifts so far received amount to $1,342,500. More than $100,000 is still needed.

NOIS

nod's First 1955 Parish Organized Near Chicago

By JOHN E. COOPERRIDER

HICAGO—Our Saviour's Church, Arling- Heights, was organized Feb. 20 with 91 irmed and 146 baptized members on charter roll. President Harmon J. Mc- re of the Illinois Synod and Synodical sion Pastor George H. Hoog, who de- ped the mission, conducted the service, at Dryden School.

astor Hoog began his work Oct. 27 and lucted the first service Nov. 21 with 72 ent. On Dec. 7 the Sunday school was nized with an initial enrollment of 34. ish Nights" have been held every nesday since Jan. 5, with volunteers the church making twelve to twenty visits in the community each evening. Pastor Hoog felt that "this was one of the strongest factors in promoting the work of the new mission." He expressed the hope that this background will give the young mission a foundation in evangelism from the start.

The newly elected church council was installed on Ash Wednesday with Dr. A. M. Knudson of the Board of American Missions speaking. The first Every Member Visitation was held the same week.

HOLY TRINITY CHURCH, Lombard, the Rev. C. Kenneth Proefrock pastor, dedicated its new chapel-parish school Feb. 6 at a cost of $60,000. The congregation, organized April 12, 1953, was the "baby" among the Illinois Synod congregations until the new mission was organized in Arlington Heights. It established a record for the synod in occupying its own structure 22 months after organization.

ILLINOIS . . .

Assisting the pastor in the Service of Dedication were Dr. McGuire, Chicago Conference President Erwin A. Wendt, and Pastor Robert Hooker of Grace Church, Woodstock, synodical mission pastor at the time the mission was organized.

Epiphany Church, Elmhurst, the Rev. A. Roy Addy pastor, dedicated its new $180,000 church edifice Feb. 13 as a part of its 30th anniversary activities. The new church, of contemporary design, seats over 440 in its nave and balcony. It has space for a 50-voice choir in its chancel, and has also provided for offices for the pastor and secretary, and a basement with assembly area and kitchen.

The old structure is to be remodeled into an educational building with facilities for 500 children.

Assistant Scoutmaster of the troop at Christ Church, Chicago, Mr. Rob Ferson, was awarded the Boy Scout Medal of Honor, Feb. 6, for rescuing a woman and her five-year-old son from a flash flood in Apple River Canyon State Park, near Galena, Ill., last August . . . Leon Gilles of Holy Trinity Church, Elgin, was awarded the Pro Deo et Patria Award, Feb. 6, the first scout in Elgin to receive this.

Luther Memorial Church, Chicago, the Rev. K. Bruno Neumann pastor, dedicated its new parish house Feb. 13 with Dr. Donald L. Houser of the Board of American Missions delivering the dedicatory sermon.

The new addition contains twelve classrooms, two assembly rooms, and a chapel with accommodations for 48. It will add 4,000 square feet of floor space to the church's educational facilities, providing for a Sunday school enrollment of 500.

The chapel will be open for daily prayer and meditation, and will also be used in training young people in worship practices.

Chicagoland's spring clothing appeal for Lutheran World Relief will be held April 24-May 1. Collections will be made at 25 centers. The 1954 Thanksgiving Appeal brought in 109,000 pounds of clothing.

The Rev. and Mrs. Clifford C. Grosenbacher were commissioned as missionaries to Liberia, Feb. 27, at Trinity Church, Des Plaines. Mr. Grosenbacher had served as intern at this church, assisting Pastor Erwin A. Wendt, while studying at the Maywood Seminary.

The Rev. Lloyd L. Burke (Aug.) was installed as the first pastor of the new Loop Chapel in the downtown area of Chicago Feb. 20. The chapel, a joint enterprise of National Lutheran Council Lutherans, and sponsored by the Augustana Church, will hold services every Sunday morning and evening, and during Lent every weekday at 12:10 and 12:40 P.M.

St. Paul's Church, Kent, recently redecorated the church interior . . . Nativity Church, Wonder Lake, recently purchased a parsonage and a site for its new church . . . Atonement Church, Chicago, held mortgage-burning ceremonies recently, clearing its parsonage of debt.

Faith Church Sunday school, Brookfield, the Rev. George Vulgaris pastor, recently subscribed for THE LUTHERAN for every member of the congregation, and the parent of all pupils who are not members.

The Rev. Luther H. Cooperrider has resigned his pastorate of the Pearl City-Kent Parish effective March 20, to become pastor of Trinity Church, Mt. Morris.

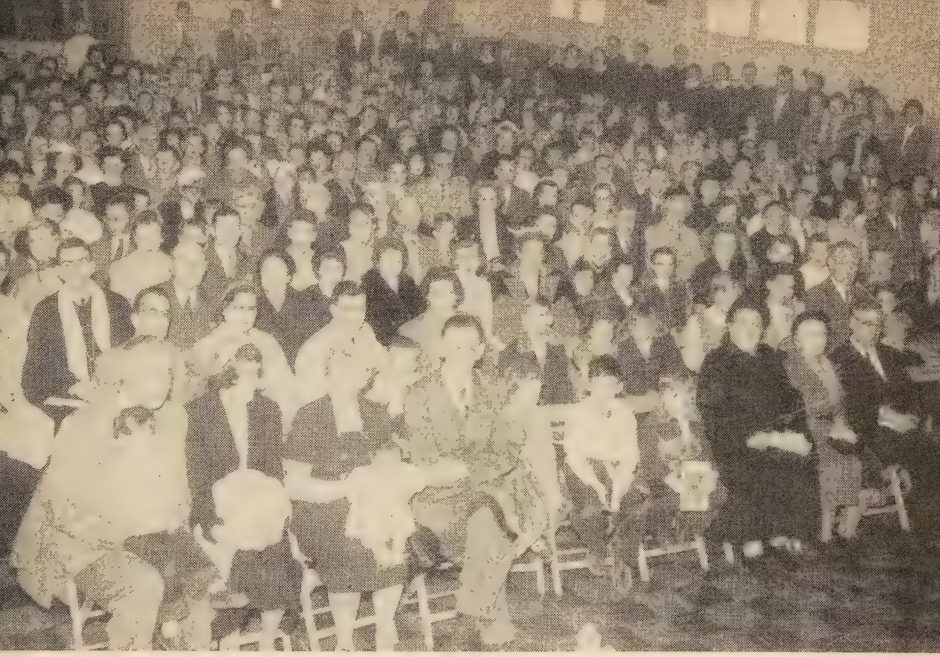
NEW JERSEY

Cranford Attacks Comics

By RALPH I. SHOCKEY

TRENTON—Clergymen in Cranford got together last month in proposing that "community-wide civic groups" are the proper agencies to campaign against newsstand sale of indecent comic books. They did not favor a legal ban on sales.

ULC Pastor Arnold J. Dahlquist of Calvary Church joined seven other clergymen in a resolution opposing censorship. "Our opinion is that the elimination of horror comics, and the promotion of good reading material, will be handled most effectively and democratically by community-wide



OD START. Prince of Peace Mission was established Jan. 16 in Detroit. Charter membership largest in history of Michigan Synod—208 adults and 372 baptized. Day of organization day of baptism for 35 children, 18 adults. 86 were confirmed. Dr. Frank Madsen, synod sident, conducted service of organization. Pastor Michael D. Furney developed the mission.

c groups existing for that purpose. We proud that our town has always solved problems on a community-wide basis."

HE NEW JERSEY SYNOD'S annual Church rkers' Conference will be held in the ırch of the Atonement, Asbury Park, rch 26, 2 to 7 P.M., under the direction he Parish Education Committee.

)r. Arthur H. Getz, ULCA Board of ish Education leader, will keynote the ference with the message, "Teaching the h." The Rev. Lawrence Reese, of the e board, is scheduled for the evening ion.

arious departmental groups, ranging ı nursery to superintendent, will be led Mrs. Mabel Fenner, ULCA Board of sh Education; Mrs. Lois E. Gouker, *The sh School* magazine writer; Mrs. Edna ch, superintendent of St. Paul's church ol, Teaneck; Dr. Gerhard C. Matzner, essor in the School of Education, Rutgers University; the Rev. William Laird, and the Rev. Harry M. Young.

Checking various Lenten pledges in "My Lenten Covenant with God" and placing them in an envelope and putting them on the altar until the end of the season when they are returned unopened, is a method of evangelism used by the Rev. William Luger in the Beach Haven Crest and Barnegat Light parish.

THE LUTHERAN STUDENT ASSOCIATION of Rutgers University, New Brunswick, in cooperation with the Protestant Council of the university, sponsored the first Tri-Faith Religious Emphasis Week, March 6. The Rev. Rufus Cornelsen, the synodical student advisor, made the arrangements for the event . . . Seventy-five students from the association in the New Jersey area attended a pre-Lenten consecration service in Emmanuel Church, New Brunswick, Feb. 20.

Women of the Church groups are or-

NEW JERSEY . . .

ganizing rapidly throughout the synod. Recent congregations adopting the unified service program include Holy Trinity Church, Audubon, and Redeemer Church, Maywood.

Seventy-eight councilmen of the Lutheran churches of the Trenton area heard an address by Dr. Ivan H. Hagedorn, Bethel Church, Philadelphia, at the annual dinner held in St. Mark's Church, Trenton . . . The annual Missionary Institute was held at Temple Church, Pennsauken, March 17. Dr. Earl S. Erb, executive secretary of the ULC Board of Foreign Missions, was the speaker. A new LWA film, *Outposts in the Andes,* was previewed.

Dr. Henry Beisler, member of St. John's Church, Jersey City, and former ULCA treasurer, was honored at the midwinter banquet of the Lutheran Society of New York, Jan. 28, for his lifelong service and interest in the society.

WRONG TUNE

The response was greater than expected when St. John's Church, Waterloo, Ontario, announced the showing of a Lutheran World Action film on Sumatra. Pastor Arnold L. Conrad was particularly surprised at the enthusiastic interest shown by teen-agers. He was no longer surprised when he discovered that the church bulletin had billed the film as "Song of Sinatra."

Congregational meetings approved construction and renovation work in many churches throughout the synod: Bethany Church, Palmyra, a $30,000 expansion program; Redeemer Church, Maywood, a new $115,000 parish house, and a $10,000 renovation project at St. John's Church, Newark.

Dr. Henry C. Torrey, layman of Emmanuel Church, New Brunswick, and professor of physics at Rutgers University, is the first president of the newly organized Faculty Christian Fellowship at the university. Dr. Franklin Clark Fry was one of the speakers at a recent meeting.

Average attendance at the Golden Ager's meeting in St. John's Church, Ocean City, has been 27. The Rev. Frank Adler has reported an enthusiastic response.

NORTH CAROLINA

Half-Million-Dollar Bequest Made to North Carolina Synod

By FRANK K. EFIRD

SALISBURY—Michael Peeler, who died Feb. 9, has left the North Carolina Synod half of his million-dollar estate. This gift is to be known as the "Michael Peeler Fund," and income from it "is to used by the synod each year wherever it is needed most for the advancement of the Kingdom of God."

Mr. Peeler was active in the work of St. John's Church, Salisbury. He proposed in his will that two laymen and a pastor be appointed by the synod as trustees of the fund. Half of the Peeler million was bequeathed to Mrs. Peeler with a provision that eventually one-third of this amount will be added to the sum given to the synod.

THE LENOIR RHYNE COLLEGE campaign for $1,500,000 is now in full swing. Special gift and loyalty dinners are being held in many congregations. "Lenoir Rhyne Victory Sunday" is scheduled for April 3, at which time the campaign committee plans to announce the total that has been pledged.

Lenoir Rhyne students and faculty showed their interest in the effort by having special campaigns of their own. Over 97 per cent of the 850 students pledged $10,600. The faculty pledged over $10,000.

Rallies for the campaign were held at conference meetings throughout the synod Feb. 15-18. Speakers at these rallies were College President Voigt Cromer, Campaign Chairman Malcolm Palmer, and Lenoir Rhyne student David Rice.

The Lenoir Rhyne College basketball team set a new North State Conference record for consecutive wins by copping 21 straight games. The five won the regular conference crown and came in second at the conference tournament.

ST STEP ON LONG TRIP: Pastor Arnold P. Moede was commissioned as missionary to Liberia Feb. 7 by Dr. Herman L. Gilbert, secretary of the ULC Board of Foreign Missions. Service was First Church, Rockville, Connecticut. Pastor Gordon E. C. Hohl (left) assisted. The Moedes their two children leave for Monrovia March 24. First task: to study the Kpelle language.

O

ee ULC Conferences Set s Month in City of Dayton

By E. RUDOLPH WALBORN

OLUMBUS—Dayton will be virtually the ital" of the United Lutheran Church in erica for four days this month, with e important ULC conferences sched- at First Church, March 21 to 24.

he biennial conference of synodical idents is to be simultaneous with the ch's 1955 Stewardship Conference. The ual conference of home missions super- ndents was set for March 23 and 24.

ost of the executives of the United Lu- an Church from the headquarters in York City are to attend the meetings, presidents of the 32 ULC synods, stew- hip secretaries, home missions superin- ents, and staff members of the steward- department and the ULCA Board of erican Missions.

HE CHOIR of First English, Cleveland hts (Dale C. Recker, pastor), has kept in close touch with its former members and has a record of 500 persons who at one time or another have sung in the group. (The church's location in a city suburb where there is a high turnover in residents has meant a steady in-and-out flow of members.) Former members are scattered over 20 states and in four foreign countries. Eighty-two of them sent greetings back to their old choir at Christmas.

In 1954 the choir participated in 145 services and practices and sang 152 numbers, in addition to introits and graduals. The future of the choir is assured with junior and cherub choirs practicing twice monthly . . . Pastor Recker, who has continued to serve his parish after becoming blind five years ago, will be honored by his alma mater, Heidelberg College at Tiffin, Ohio, where he graduated in 1928, by an honorary doctor of divinity degree.

St. Mark's, Van Wert (L. David Miller, pastor), has launched a $200,000 campaign for an educational building and for remodeling in the sanctuary.

Four Ohio congregations are profiting from the least publicized activity of the Board of American Missions—emergency

OHIO . . .

aid to self-supporting congregations which find themselves faced with situations with which they are unable to cope. In the last four years these congregations have been granted special mission status for the purpose of receiving aid in the construction of badly needed buildings.

Grace Church, Toledo, was the first granted aid to relocate and erect a chapel and Sunday school unit. Messiah, Toledo, is currently in the process of constructing a new church and Sunday school unit.

The third — Zion, Youngstown — broke ground for a $115,000 building on March 6. Fifteen years ago it was a 70-year-old congregation with a handful of people when Pastor Donald F. Alber was called. It was located at a small crossroad outside Youngstown and its small building was always adequate for its needs. Suddenly, as happens in all cities these days, Youngstown began to grow out toward Zion. Housing sprang up block after block. The congregation found itself deluged with new people and facing new problems. The old building was no longer adequate and the congregation found itself unable to meet the financial demands of a large building program. With the encouragement of the home mission board the members were urged to proceed with the first unit of a large church plant.

St. Paul's, Temperance, Michigan, near Toledo, is the fourth congregation and hopes soon to break ground for its new building.

Board of American Missions aid consists in guaranteeing the construction loan, which is to be repaid within two years after the building is completed. Aid is granted only after rigid requirements are met and only where a need can be demonstrated.

To aid other mission congregations Dr. Elwood L. Bowman, church extension secretary for the BAM, made two visits to Ohio in February and March. Church building plans at Good Shepherd, Cincinnati; Faith, Wilmington; Messiah, Dayton; Bethesda, Bay Village; Good Shepherd, Lorain; St. Timothy, Mansfield; and Our Saviour, Trilby, Toledo, were discussed.

Trinity Church, Ashland (Robert S. Kinsey, pastor), has dedicated a pulpit Bible in the Revised Standard Version, a set of stoles, and vestments for visiting ministers, all given by members of the congregation . . . At Second-Trinity, Dayton (Warner E. Holmgren, pastor), new altar vases have been dedicated in memory of Mr. and Mrs. S. W. Sheaffer, Sr., and candlesticks have been provided from the living flower fund.

PENNSYLVANIA

Sponsor for Refugee Family Is Found in Doylestown

By WILLIAM COLEY ROEGER

Norristown—The first assurance secured in the Norristown Conference for a refugee family has been obtained from a member of St. Paul's Church, Doylestown. The sponsor guarantees a home and employment for a family to come from Europe under the terms of the 1953 law.

It is expected that a refugee family will arrive in the U.S. before the close of 1955. The conference Inner Mission Committee is responsible locally for the work of the Lutheran Refugee Service.

"The Gospel and Myself" was the theme of a pre-Lenten "Quiet Day" sponsored by the conference Brotherhood for laymen and laywomen on the Saturday before Lent at Emmanuel Church, Souderton. Speakers were Pastors William Coley Roeger, Paul R. Wertman, Leonard E. Good, and Theodore E. Getz.

The pre-Lenten retreat for pastors of the conference was held at Grace Church, Norristown, with Dr. William R. Seaman as the celebrant of the Holy Communion and Pastor Richard L. Peterman as preacher. Also included in the program was a symposium on "The Significance of Lent" with Pastor Ernest E. Miller, Dr. Edgar S. Brown, Jr., Robert M. Lamparter, and Dr. William A. Fluck participating.

Sister Katherine M. Schubert was installed recently as the directing deaconess of the Artman Home for Lutherans, Ambler, in

FLORIDA: St. John's Church, Orlando, ɔsed its first year with a membership of ɔre than 300. Dr. William C. Schaeffer, ˈmer pastor of St. John's, Allentown, Pa., the pastor.

WISCONSIN: A barracks building formerly ed to provide emergency housing was ɔved to the rear of the church lot at ɔunt Olive Church, Mukwonago, to pro- le additional space for the crowded Sun- y school. The building provides temporary ace for seven classrooms.

NEW JERSEY: According to Pastor Ernest h, Jr. of Holy Nativity Church, Wenonah, ere's good publicity value in the new tele- one book. The local exchange now has the signation of LUther 9.

NEW YORK: Dr. Karl Henry of the Divi- n of Survey and Research of the Board American Missions disclosed after careful dy that on Jan. 1 the average annual sal- y of home mission pastors was $3,819. is figure counts parsonages or rent allow- ces at 15 per cent of the cash salary. erage amount paid by the BAM toward s total is $1,553.

PENNSYLVANIA: Pastor John C. Bellingham at Apostles Church, Verona, really had to go out and seek a lost lamb when a three-year-old tot ran out of the church during a baptismal service and could not be induced to return. Fourteen infants were baptized at the service.

PENNSYLVANIA: Double services are common in mission congregations, but Holy Spirit Church, Secane, requires three services each Sunday morning to accommodate the congregation. Pastor Ralph A. Boyer reports a Sunday school enrollment of 317.

WASHINGTON: Evidence of the mobility of population was seen at Redeemer Church, Tacoma, recently when 16 new members received into the congregation included people from Germany, Arkansas, North Carolina, California, Wisconsin, Minnesota, Iowa and Wyoming.

MICHIGAN: Finding no suitable place for his group to meet, Mission Developer Emerson E. Jury bought an abandoned country school building and moved it to a vacant lot at Benton Harbor. Services for the future congregation started on Christmas Day.

.: NORRISTOWN . . .

vice in Upper Dublin Church, near Am- r. Officiating were Pastors Robert E. ɔrne and Charles M. Kern of the Artman ɔme board, with the board president, Pas- W. Paul Reumann, preaching . . . St. ɲn's Church, Ambler, recently celebrated ɔy Scout Sunday," with a service at which ˈmbers of all three of their scout units re present. Highlight of the service was ɛsentation of a "Pro Deo et Patria" award Life Scout George R. Sterner.

At its annual meeting, Emmanuel Church, ttstown, showed concern for its youngest d oldest members by approving an im- ɔvement program which will cost 75,000. Younger members will be cared by providing a large addition to the ɹrch school building. Older members will cared for by installation of an elevator from the ground floor to the church nave on the second floor.

Emmanuel Church is not only concerned with itself. Its benevolent giving increased by $5,000 in 1954, to reach a total of more than $23,000. Emmanuel's foreign missionary, Pastor Ernest H. Flothmeier, president of the Lutheran Church in Liberia, recently spoke at Emmanuel prior to returning to the mission field.

Spring City congregation recently completed a renovation and improvement program in the chancel and nave of the church . . . St. Peter's Church, Stowe, recently burned a mortgage for a $70,000 debt incurred in an extensive renovation program. Representing the Ministerium of Pennsylvania was Stewardship Secretary Samuel E. Kidd. St. Peter's Church recently held a "Recognition Night" for its choirs, church

PA.: NORRISTOWN . . .

school leaders and ushers in the form of a dinner at a Pottstown restaurant. Speaker was Pastor Edgar M. Cooper of New Hannover.

St. Paul's, Applebachsville, recently celebrated its 100th anniversary. Synod President Dr. Charles M. Cooper was the speaker. Former Pastors B. Franklin Levy, Frank Kulp, Rufus Kern, and Mahlon Cope, and a son of the parish, Dr. Byron Horne of the Moravian Church, participated in the celebration. The pastor is H. Oscar Schlessman.

> Shrove Tuesday may be Mardi Gras day in New Orleans, but it is "Fosnocht Tag" or "Doughnut Day" in eastern Pennsylvania! Grace Church, Pottstown, celebrated with a parish social evening, a "Pennsylfawnish Deitsch Freserei," with a Pennsylvania "Dutch" dinner, a program in the "Dutch" dialect, and, of course, "Fosnochts."

Zeb Trexler, associate secretary of stewardship of the United Lutheran Church, was the speaker at a Brotherhood dinner in Trinity Church, Norristown, speaking on "Active Men in an Active Church." The Norristown lodge of B'nai B'rith, members of the local Jewish synagogue, will participate in a special program of fellowship at Trinity Church, with church and synagogue choirs giving a brief musical program.

Miss Shirley Fok, former secretary to the congregation's missionary Charles Reinbrecht in Hong Kong, spoke recently at St. Peter's, Hilltown, prior to returning to her native Hong Kong. She has been studying in the U.S. and is soon returning home to engage in missionary work. St. Peter's again this year commissioned 42 of its men for the visitation program of the "King's Men." They are visiting every home in the parish to invite attendance at Lenten services and distribute Lenten devotional literature. Last year this program resulted in an increase of 24 per cent at Lenten services.

A member of the church council of Trinity Church, Norristown, the Hon. Alfred L. Taxis, Jr., was installed recently as president judge of the Orphans' Court of Montgomery County, one of the youngest men ever so honored. Trinity Church has two of the fi county judges as members of its congreg tion, the other being Judge William Dannehower, a member of the Commo Pleas Court for over 20 years.

TEXAS

Good Year Foreseen For Missions in Texas

By JAMES F. VORKOPER

HOUSTON—Prospects looked good f missions in the Texas-Louisiana Synod ear this year. The first mission to be organiz in 1955 was Salem Church, Houston. O ganization was completed Feb. 20 and the same day the congregation dedicat its parsonage. The Rev. Myron K. Blac man is pastor.

Next in line for organization will be Me siah Church, Austin. Mission Develop David F. Cooper has announced that t date has been set for Easter Sunday. T charter roll already bears 48 names. Th group already has a parsonage, design by Synod Architect Eugene Wukasch a built by the new synodical superintendent construction, C. H. Warner. It was co pleted in record time at a very low co The congregation worships at present Maplewood School cafeteria. Attendance January averaged 63 at services, 30 in chur school.

MESSIAH is not the only Texas church hold services in a school cafeteria. Timothy's Mission in Corpus Christi al meets in one. Pastor Walter L. Lentz r ports excellent progress in the developme of the congregation.

Prospects are good for establishment a new mission in West Vernon. Past Erich C. Petersen of Peace Church, Verno has just completed a survey of the area wi members of his congregation.

GOOD SHEPHERD MISSION, Dallas, long need of a church, will now get its first un A brick veneer chapel seating 140 is und construction at a cost of $31,000. The Re Carl J. W. Deithloff is pastor.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

FOR THE FIRST TIME in the history of stin, 50 churches joined in a fellowship- ngelism program under the sponsorship the Austin Council of Churches, and un- the leadership of Dr. Harry Munro of xas Christian University, who for many rs has been associated with the work of ngelism of the Federal Council of urches and the National Council of urches. Churches of all denominations rticipated. First English Church was used headquarters for the program which ran eight days. Dr. Lewis P. Speaker, pas- of First Church, is president of the Aus- Council of Churches.

Among features of the program was a y-wide church census in which approxi- tely 4,000 church members participated. ch participating congregation had a visit- guest leader. The Rev. Philip Wahlberg, stor of St. Mark's Lutheran Church, rpus Christi, was guest leader at First urch.

A Preaching-Reaching-Teaching Mission s scheduled by National Lutheran Coun- churches in Houston this month. Pastor vid F. Cooper, Austin, was invited to each at Grace Church; Pastor Roy B. zer, Louisville, Ky., at Redeemer Church; stor Hugo M. Rathkamp, Grand Prairie, x., at Salem Church; and Dr. Royal E. sher at St. James' Church.

A CAMPAIGN has been launched to raise 5,000 for Camp Lutherhill by April 17. ce purchase of the camp site last year, 0,000 has already been spent. A recent ue of *The Texas Lutheran* listed 29 items equipment needed for the camp. A call nt out to the women of the synod for ter and fruit glasses. The tinkling of nblers can be heard from New Orleans Miles and from Vernon to Brownsville!

Five youth camping programs are sched- d for 1955 beginning with a three-day ining period for the staff on June 17 and sing with a family camp on July 31. The A will gather at Lutherhill in March and Parish Education Committee of synod l conduct an educational conference April and 17. The State Brotherhood will meet April 23 and 24. In the fall the annual Stewardship-Evangelism Workshop and the convention of the Women of the Synod are scheduled.

The Lutheran Student Foundation held its annual membership drive banquet in the spacious parish house of First English Church. Lutheran student work is supported at the University of Texas by contributions from these members.

AMONG THE CONGREGATIONS: Emmanuel Church, Inez, the Rev. Frank O. Broesicke pastor, dedicated a parish hall Feb. 6. The building, erected entirely by members of the congregation, was paid for when it was dedicated. The Rev. J. M. Schedler, for over nine years Emmanuel's supply pastor and now pastor of Trinity Church, Victoria, preached at the dedication ceremony attended by 200.

OUR SAVIOUR'S MISSION, the Rev. N. H. Kern pastor, dedicated a parsonage Feb. 20. The choir from Grace Church, Houston, Pastor Kern's former parish, sang . . . TRINITY CHURCH, Victoria, the Rev. J. M. Schedler pastor, has set a $50,000 goal for a building fund . . . ST. MARK'S CHURCH, Cuero, will apply acoustical plaster to the church ceiling to improve acoustical conditions in the nave. A $1,000 bequest has been received from the estate of Mrs. Helen Gohlke.

PENNSYLVANIA . . .

Organization of Mission Sets Record for Speed

By LUTHER E. FACKLER

PITTSBURGH—Five months ago Pastor John T. Braughler gathered 62 people in Monroeville for the first service of a not-yet existing congregation. The meeting place: a funeral home.

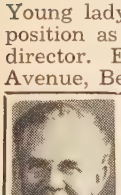
In less than a month a Luther League, Missionary Society, teacher training class, and steering committee had been formed. Early this month the congregation was organized. It was a record not only for speed but also for the size of the new mission:

WANTED

Organist and Choir Director who can also help in the Religious Education program. Write to St. John's Lutheran Church, 303 Arch Street, New Britain, Connecticut.

LUTHERAN
ORGANIST-CHOIR MASTER

Young lady with Master of Music desires position as a full-time organist and choir director. Eleonore M. Krenz, 46 Wandle Avenue, Bedford, Ohio.



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PA.: PITTSBURGH . . .

The charter membership of Good Shephe Church was 203.

Property has been purchased and a buil ing is being erected that will accommoda at least 120 persons in the church and Sunday school classes. Monroeville is ne the intersection of the Penn-Lincoln Par way and the Pennsylvania Turnpike. O builder alone is planning to put 1,500 ne homes into this area by the end of 195 Commented Dr. Robert W. Stackel, past of First Church, Pittsburgh: "The greate news event in Allegheny County as far the kingdom of God is concerned is t organization of Good Shepherd Church."

Good news came also from Greene tow ship, 10 miles southeast of Erie. A surv among residents of the area determined active interest in establishment of a L theran church. Services will begin soon.

A PREACHING MISSION has been complet by 23 congregations of the West Conferenc The lay-rally for workers was attended 750 persons.

About 400 visitors called on the u churched and inactives and found 135 pe sons for the pastors' classes, 78 who wish transfers, 53 to reaffirm their faith, 85 othe about ready to unite with congregations, 1 new Sunday school pupils, 62 children f baptism. Another mission for about thir churches is being organized in the Green burg area in the early fall.

The board of trustees of Thiel College h granted authorized construction of a do mitory for 75 men if the application for FHA loan receives final approval. Plans a also being made for the building of a ne science building. It will take the place Greenville Hall built in 1870, which m be remodeled as a classroom building. St dents, members of the faculty, and frien will seek on Christian Higher Education Su day to emphasize the importance of t Christian college in churches throughout t synod.

"CHRISTIAN STEWARDSHIP" was the them developed by the Central Conference L ther League executive committee in the

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WANTED—PARISH WORKER
Trinity Lutheran Church, Hagerstown, Md., is in need of a trained young woman to serve in enlarging an established program for children and young people and also to do parish visitation. Excellent opportunity in congregation of approximately 1,700 members. No choir direction. Good salary. Inquiries should include training, experience, age and recent photo. Write Frank S. Leiter, 34 West Washington Street, Hagerstown, Maryland.

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PA.: PITTSBURGH . . .
annual "Road Show." Nearly 1,000 you attended. "The Answer Is Yes," publish by the Lutheran Laymen's Movement, w distributed and the covenant card for t Venture Chest was signed. In May th group of Leaguers will spend a week-end Camp Lutherlyn discussing "Christian Rea ing for Christian Living."

Dr. Theodore Buch, pastor of Zion Johnstown, since 1930, was honored by t congregation on the occasion of his 25 anniversary as pastor of the large churc The Hon. Charles Young, for 40 years pre dent of the church council, expressed t appreciation of the congregation and p sented Dr. Buch with a gift.

SYNOD CONVENTION SCHEDULE

April
19-21 Georgia-Alabama. Peachtree Ro Church, Atlanta
25-28 South Carolina. St. John's, Sparta burg
25-28 North Carolina. St. Paul's, W mington
26-27 Kentucky-Tennessee. Memorial Church, Louisville
26-29 Virginia. Holy Trinity, Lynchbur

—Changes of Pastorate-

CENTRAL PENNSYLVANIA

BROWN, WALTER E. From Pine Str Church, Danville. To McAlisterville p ish.

ROBB, JONAS K. From Reedsville pari Retirement.

SCHERER, GEORGE F. To Freeburg par (following ordination).

STAUB, CHARLES E. From Elysburg pari To Zion Church, Meyersdale.

STERNAT, ROBERT H. From Upper Bern dian parish. To Mount Wolf-Emigsv parish.

STIPE, EDWARD K. From graduate stu To Hallam parish.

CANADA

GILLER, WILLIAM J. From St. Paul's Chur Guelph, and Shantz Church, Shantz S tion, Ont. To Zion Church, Sault S

Marie, Ont. 137 Albert St. W.

IFFER, P. G. RICHARD. From St. Paul's Church, Denbigh, and St. Stephen's Church, Raglan Twp., Ont. Retirement.

CENTRAL STATES

TON, OLNEY. From St. James' Church, Bettendorf, Iowa. To Zion Church, Hutchinson, Kan.

BELER, O. ROBERT. From St. John's Church, Persia, Iowa. To Broken Bow, Nebr., mission developer.

EHRING, RUDOLPH. From Zion Church, Wakeeney, Kan. Retirement. 2025 Tecumseh Rd., Manhattan, Kan.

ZEN, HEINZ. From Zion Church, Hutchinson, Kan. To Ralston, Nebr., board missionary.

LICHTER, ROBERT E. To Kansas City (south area), Mo., board missionary.

ILLINOIS

DRES, DAVID H. From Trinity Church, Macomb. To Illinois Heart Association.

PITTSBURGH

DAN, ALVA. From St. Paul's Church, Monessen. To Hope Church, Forest Hills.

VERS, RICHARD L. From Trinity Church, Latrobe, assistant pastor. To Emmanuel Church, Etna.

ROCKY MOUNTAIN

LL, HARRY B. From Epiphany Church, Denver, Colo. (temporary retirement).

TENNESSEE

SON, BOYD. To Memphis (northeast area), board missionary, following ordination.

DECEASED

Mrs. George Beiswanger

Mrs. Irmgarda Grace Beiswanger, widow Dr. George Beiswanger, former pastor of Paul's Church, Metropolis, Ill., died on . 16 in Metropolis. She was 83.

born in 1871 at Plymouth, Ohio, the ghter of the Rev. M. L. Wilhelm and ra Gelwicks, she was one of the six deaesses who established the Motherhouse Baltimore, Md. She married Dr. Beisger in 1900.

uneral services were Feb. 19 at St. Paul's, ropolis, conducted by Pastor Roger P.

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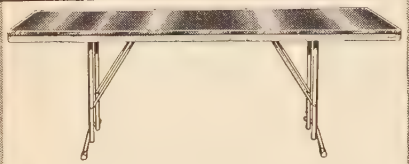

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Burchett, and at St. James' Church, Harve Ill., conducted by the Rev. William J. Ny Interment was at Harvel cemetery.

Mrs. Beiswanger's husband died in 195 Surviving are her brother, the Rev. H. Wilhelm, Seattle; two sisters, Mrs. C. Hopkins, Sheriden, Wyo., and Mrs. Fre Redick, Wooster, Ohio; four sons, Georg of Milledgeville, Ga.; John, of Easton, Pa Phillip, of Anna, Ill.; Luther, Metropolis.

Rev. John C. Bitter

The Rev. John Conrad Bitter, 75, die Jan. 13 at his home in Fresno, Calif. Bo in 1879 at Lauwe, Samara, a German settl ment in the Russian Volga district, Mr. Bi ter received his early education at Russia schools and a military academy.

Coming to America in 1912, he studie at Redfield College, S. D., and Eden Sem nary, St. Louis. He was ordained by th German Evangelical Synod in 1917 an served parishes at St. Paul's Church, Okeen Okla., and St. Paul's Church, Portland, Or

In 1923 he became a member of the L theran Synod of California and became pa tor of Wartburg Church, Fresno, a post h held until retiring in 1953.

The funeral was conducted by Syn President Carl V. Tambert, assisted by Pa tor August S. Claus of St. Paul's Churc Fresno, Jan. 17.

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Mrs. Ella Gerstmyer

Mrs. Ella Gerstmyer, widow of the Rev. L. Gerstmyer, died Dec. 20 at Newville, Her home had been with a stepson, Paul Gerstmyer, in Newville since her husıd's death 10 years ago. The Rev. Mr. rstmyer had been pastor of Bethany urch, Baltimore, for 20 years.

The funeral was in Newville on Dec. 22, ıducted by Pastors Franz A. Lundahl, ılter Guss, Luther L. Hare.

Mrs. L. S. Keyser

Mrs. Mary Keyser, 95, widow of Dr. ander S. Keyser, died at Mercy Hospital, ingfield, Ohio, Feb. 15, where she had n hospitalized since 1953. She was born 1859, in De Kalb County, Indiana.

She married Dr. Keyser in 1879, when he s a pastor in Elkhart, Indiana, and served h him in Atchison, Kansas, at Third urch, Springfield, and Grace, Dover, from 03-11. Dr. Keyser was a professor at mma Divinity School from 1911 to 1932.

Mrs. Keyser is survived by two sons, rner L., statistician of the Synod of Ohio, l Ort A., of Dayton, Ohio; four grandıghters, six great-grandsons, and two at-granddaughters.

The funeral was conducted on Feb. 17 by stor Dana H. Johnson of Fourth Church l by Pastor James A. Miller. Burial was Ferncliff Cemetery, Springfield.

Rev. Peter Tourney

The Rev. Peter Tourney, retired pastor of Western Canada Synod, died in Regina, katchewan, Dec. 29, at age 78.

Pastor Tourney was born in Germany in 6. He received his theological training the Lutheran Seminary at Maywood, ıois, and was ordained by the Western ıada Synod in 1906. He served pastor- at Thalberg, Man.; Wetaskiwin, Alta.; Markinch-Wheatwyn and Serath-Elrne in Saskatchewan. He retired in 1931. He is survived by four sons and five ghters. Funeral services were held in ina and Serath-Elbourne, conducted by od President J. E. Bergbusch, Pastors nz Dahle and Otto E. Goos.

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IN CONCLUSION . . . . . .

DON'T LET your hopes be stirred by the news report on page 4. There is no sudden brightening of prospects for the United Lutheran Church being included in the merger now being planned by four National Lutheran Council churches.

The merger question came up for official action in conventions of all National Lutheran Council churches in 1950. Five were not in favor of "complete organic union" of the eight NLC churches. Four of these five are now making progress toward their own merger, perhaps in 1957 or '58. None of the four shows any willingness to include the United Lutheran Church in their plans.

Dr. Engstrom's statement is intended to set the record straight regarding the Augustana Church. This church was invited to join the four in their merger. It decided it would not enter a new church from which the rest of us are excluded. It was unwilling to settle for a part-merger until the prospects for a full-merger had been thoroughly explored.

AUGUSTANA IS IN a fortunate position. It is still invited to join the four churches planning to merge if it abandons its insistence on keeping the unity doors open for the rest of us. Or Augustana could get an immediate and joyful acceptance if it proposed a merger with the United Lutheran Church and the American Evangelical Lutheran Church.

These three—Augustana, AELC, ULC—were the three which voted in 1950 in favor of "complete organic union" of the eight National Lutheran Council churches. The AELC may vote this year in favor of uniting with the ULC. It seems logical that the three churches which have endorsed the open-door principle of Lutheran unity should put th principle into effect at least among them selves.

Things don't usually happen accordin to logic. We drift instead of steer t ward the solution of our problems. B every year the Lutheran denominatio in America come a little closer togeth in willingness to co-operate in things th can't do separately. For instance, the has been notable progress in 10 years i co-operation of the Missouri Synod wi the National Lutheran Council churche There is no reason for discouragement impatience.

PEOPLE WHO DON'T KNOW the co language designating our various L theran churches—ALC, AELC, EL UELC, ULC, and the others—are ba fled by our multiple divisions. Our e fectiveness as servants of our Lord tragically reduced by our failure to a knowledge our unity as a family of Chri tian believers.

Maybe we can get consolation fro the fact that the Presbyterians are as b as we. This year they were within stri ing distance of a great merger, but it f through. It seems to be our human n ture to put regional and traditional pre erences above the general welfare of t church. God is accustomed to deali with human nature, and in the long r he uses it to serve his purposes. Som times, though, he deals roughly with for our failures.

Our assignment is to share loyally the great work of the church, accordi to the circumstances and situations which we are placed. If we are faithf in this, improvement in the situation w come eventually.

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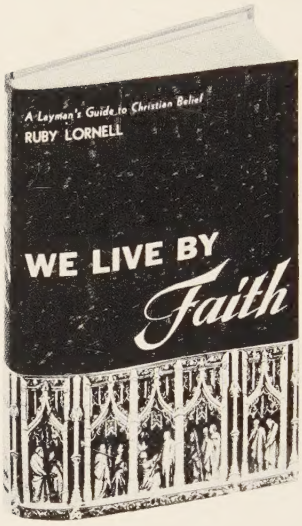

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